

The Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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and idiomatic as to deprive them of much of their interest for those who are unfamiliar with them.

The Free Church, for example, in the course of its session, formally set forth in its own way principles which have been for many years announced by Liberationists. Those principles, it is true, point exclusively to the religious aspect of the question of disestablishment. This might fairly have been expected. The General Assembly of the Free Church is a professedly religious body, meeting annually for the furtherance of the religious interests of the Church which it represents. It is hardly, therefore, to be expected that it should initiate a political movement for the realisation of ends which it expressly approves. But there are more ways than one of refraining from attempting what, instrumentally, one is not fitted to achieve. It is quite possible to keep rigorously within one's own line of action, without even seeming to undervalue the co-operative action of others. We do not say that a deviation from this line may not in certain instances be justified. Still we cannot but think that the nobler and safer line to take is that which would meet not only the evils of which we, in our restricted sphere, may be made to feel, but which in similar circumstances are felt by large numbers of our fellow men outside the circle of our denominations. "Truth," as Dr. Johnson said, "has an intrinsic and unalterable value." To advocate truth for ourselves alone—or, in other words, for the advantage which it would bring to us—and to refuse to take into consideration its applicability, perhaps even more intimate and more extensive, to the case of our neighbours, is hardly dealing with it as its dignity demands. What is true of the Scotch Church is also true of the English Church. And while it may be wise to limit action within the narrower sphere, it is hardly consistent with that magnanimity which is inspired by the Christian faith to restrain sympathy in regard to a wider and still more important sphere of the same kind.

Perhaps, however, the foregoing remarks may be regarded as inconsiderate in relation to the Free Church of Scotland. That Church separated from the Scotch Establishment originally on no abstract principle condemnatory of the union of the Church with the State. Her leaders have never professed to recognise the unscripturalness of that connection. They denounced Erastianism, not so much in itself, as in the form in which it displayed itself in the Scotch Church. They would have approved of Erastianism if it had but coincided with their views of the Gospel. To use a secular power for the promotion of orthodox faith they took to be the duty of the civil magistrate. To some extent—perhaps, to no very large extent—this position is still retained by many who deservedly possess the confidence of Free Churchmen. And, from a reverence to their high character, a majority of the members of that Church tacitly acquiesce in their decision. Events, however, have pushed the question of disestablishment into the foreground. Events may also be expected to widen the basis upon which the Free Church feels itself constrained to entertain that question. The Patronage Act of the present Conservative Government has necessitated, if only in self-defence, a clearer definition by the Free Church of Scotland of its relations in civil law. Sir Henry Moncrieff moved in the General Assembly,

and carried by a majority of 397 votes against 84, a resolution to the effect that the recent Act of Parliament regarding patronage has done nothing to modify the principle of law prevailing before the Disruption, by which the spiritual independence of the Scottish Establishment was overthrown, but rather confirms that principle: that the Free Church has attained a position she is not prepared to abandon for any advantages which re-establishment could offer her; and that the existing connection between Church and State in Scotland, being upheld upon an inequitable and unscriptural basis, ought to be brought to an end, alike in the interest of national religion and of Scottish Presbyterianism. The resolution, thus abbreviated, is somewhat more precise in its original form, but it is narrowed to Scotch and Presbyterian views. For the present, it will not affect the Liberation movement in England. There can be little doubt, however, that at the next general election it will send up to Parliament a large proportion of members pledged to the disestablishment of the Scotch Church. How far such members may feel themselves bound to support that principle in its application to the English Church remains to be seen. Possibly, between now and then what is now local may expand into what will be general, and the reasons which are felt to be imperative for the emancipation of the Church in Scotland will be accepted by those who urge them as equally imperative for the emancipation of the Church of England.

THE ENDOWED SCHOOL SCHEMES.

THE proceedings of the Charity Commissioners in their new position as arbiters of the destinies of endowed schools have already gone far enough to show that Mr. Fawcett's successful onslaught on the proposals of the Government last session is likely, for the present at least, to prove a barren victory. Three schemes are now before us—namely, those for the future management of Dulwich College, of the Burlington School for Girls in Westminster, and of Crewkerne Grammar School. The impression made upon us by a review of these proposals is in plain words simply this—that the first and foremost object kept in view by the commissioners is to secure by hook or by crook every possible emolument or advantage to the Church, and their second object seems to be so to adapt their schemes to existing vested interests, however unjustly acquired, as to obtain these ecclesiastical aims with as little opposition as possible. Of course, a policy of this kind will take very different forms, according to the various conditions under which it is applied, and of this the schemes before us afford a very sufficient illustration. In positions where an argus-eyed public opinion is keenly on the watch, a considerable show is made of unsectarian impartiality, while at the same time in the arrangement of details ample security is found for the attainment of the first and foremost object of the new policy. But whenever it is thought that some special advantage may be filched without arousing a multitudinous outcry, no opportunity is neglected of devoting to a sect what was meant for the nation. In the selection of such opportunities the original intentions of the "pious founder" are not allowed to interfere for a moment with the single-eyed devotion of the commissioners to their ecclesiastical mission. He may have been a Papist, or he may have been a genial latitudinarian, whose Churchmanship sat very loosely upon him as a conventional fashion of the times. But that is nothing to the purpose. The simple question is how much, on a review of the whole circumstances, can safely be taken

for the exclusive advantage of the dominant sect? The rejection of the specially sectarian clauses in the bill of last session did not of course impose the necessity of a more liberal policy. And the existing Endowed Schools Acts are so drawn that almost everything depends upon the temper of the commissioners.

In the Dulwich scheme the ecclesiastical bearings of the proposal are not so prominent as to fix the attention at once; but on examination they are sufficiently apparent. The list of persons or bodies to have the privilege of nominating chief governors is so arranged that a predominant sectarian element is safely secured. But more striking is the proposal to provide spiritual instruction for the rich inhabitants of Dulwich out of moneys originally left for the relief and education of the poor. In defence of this portion of the scheme it is urged that the chapel services have always been open to the public, who have been allowed to rent pews therein; and that to all intents and purposes the building is already a district church. But the fact of certain conveniences having been once allowed in a college chapel to the inhabitants of a secluded hamlet is surely no reason whatever why the poor of destitute districts in London should be robbed of land and money in order to endow a church for what has now become a fashionable suburb. Yet in the event of a new ecclesiastical district being formed, the governors are empowered to grant a site for the church, and in addition a capital sum of £2,500, besides endowing the parish with the revenues now devoted to the chapel. As to the educational features of the scheme, it seems to have been devised almost exclusively with a view of fostering and still farther promoting the gross perversion of the original trust by which what was certainly originally intended to be exclusively a benefit to the poor, has become the peculiarity of the middle classes. It is difficult to ascertain the value of this foundation. Mr. Toppes once said that it was worth £1,000,000. All we know for certain is, that the endowment produced last year considerably upward of £16,000. When Edward Alleyne made over his property in 1619, it produced no more than £800. And it is well worthy of note that while, with regard to the religious instruction to be given the original trust is entirely vague, the definition of the class who were to receive the educational benefits of the foundation is most precisely and clearly defined. The "poor scholars" were to be either orphans, or the children of parents actually in receipt of relief from parochial funds; or, failing such, they were at any rate to be the children of people known to be in needy circumstances. Now if, as we have been told with sickening reiteration when it could serve the purposes of sectarian greed, the intentions of the founder ought to be kept in view, can it be for a moment doubted that the intention of Edward Alleyne was to help the poor and not the well-to-do? Or will it be said that public elementary schools now supply the place imperfectly filled by charities such as his? The answer to this last allegation is simple. Alleyne with his £800, provided a ladder by which poor boys might climb from the gutter to the University. He expressly provided that they might remain in his school till eighteen years of age, and then proceed to college if they were fit for it. Now it is just in such cases that elementary schools are powerless without the aid of benefactions such as his. To spend his money in attaching scholarships and exhibitions to these schools would be to carry out precisely the spirit of his will. And the chief iniquity of the present scheme consists in the fact that not one single scholarship is to be given to elementary school pupils as such. All are to be thrown down for a general scramble, in which the conditions make the success of necessitous children next door to impossible.

This grave wrong is all the more singular because in the scheme for the Burlington School it is arranged that two-thirds of the scholarships shall be given to pupils who have attended three years in elementary schools. In other points this scheme is more sectarian than that for Dulwich. Subject to a conscience clause, it is expressly provided here that the religious instruction is to be in accordance with the doctrines and principles of the Church of England. Why this difference? We can offer no explanation except what is suggested above. The special circumstances in one case show that most can be got for the Church by grabbing at money. And those in the other case show that most can be got by prescribing sectarian instruction. In each instance also the feeling of the neighbourhood is kept in view; genteel pauperism being in the ascendant in the one case, and certain school board influences being strong in the other. But the Crewkerne Grammar School shows best how carefully the commissioners calculated all possibilities of Church aggrandisement. This

foundation dates from 1499, and could not possibly make provision to meet the present sectarian divisions of the Church. Yet on the principle "what's yours is mine, and what's mine is my own," the commissioners declare that a school founded before a single Protestant Episcopalian existed must now be consecrated to the exclusive service of Protestant Episcopalianism for evermore. Henceforward the headmaster must be a Protestant Episcopalian, and no other religious instruction than that of this favoured sect is to be allowed. We are glad to observe that the Manchester Liberal Association has raised a note of opposition to this scheme. And we can only hope that the vast population interested in the magnificent endowments of Dulwich College may also find powerful voices to defend their rights.

ECCLESIASTICAL NOTES.

MR. JENKINS made a very clear and forcible statement in the House of Commons last Friday, in support of his motion for a commission to inquire into "the circumstances of the distribution and application of the property of the late Church of Ireland, particularly as regards commutations and compositions." The hon. member's array of facts was well displayed, and we daresay that when he said that over two millions of money had been "squandered in an ecclesiastical conspiracy and in immoral greed," he carried with him the opinions of every member of the House. But there was a great deal which prevented more than a few from voting with him. First, a Royal Commission upon another Royal Commission is an unknown thing, and the hon. member, if he had taken counsel, would have asked for a committee. He would not have obtained it, but he would probably have obtained more votes. Next, the House does not like even apparent imputations upon good faith, and some language used by Mr. Jenkins seemed—although the hon. member frankly disclaimed it—to impute this. And above all, the House does not like raking up scandals and grievances for the mere sake of raking them up, while, from the necessity of the case, it is impossible to provide a remedy for them. Nevertheless, Mr. Jenkins did good service in bringing forward his motion. The facts which he stated were published throughout the kingdom on the next morning, and, after reading them, the public would be quite prepared to endorse his language. He did not obtain a Royal Commission, but he did obtain a commission of the whole kingdom.

On the same evening Mr. Beresford Hope got angry because some opponents of the Increase of the Episcopate Bill used the weapon which he so vauntingly flourished three years ago, in his opposition to the Burials Bill. It is now June, and the second reading of this private measure has not yet been carried. True, the Premier says he is in favour of it, but he does not give facilities for its being brought on. Sir William Harcourt moved its rejection: that was on Friday, and on Saturday—strange conjunction—Sir William Harcourt was present, with Mr. Bouverie, at Mr. Disraeli's Conservative dinner. Now, Sir William Harcourt acknowledged that people residing in the country might be struck with the absence of bishops, but then, as he said, in London this is not so observable, "because if you went by the Athenaeum Club every other gentleman you met wore a shovel hat and apron." Of course, this sort of talk is fair—nay more, it is refreshing—and it is a good side argument; the inference being that if bishops attended to their dioceses, instead of their useless duties as peers, country people would not notice their absence. But a fair point was made when the hon. member objected that this was an attempt to graft the principle of a Free Church on the Church of England, "and a more dangerous principle on the part of those who wished to support the Establishment, it was impossible to conceive." This is so; for the stronger the voluntary element in the support and organisation of the Church, the less will the compulsory element be worth. And then the hon. member asked for the Government to come forward and say that "there were too few bishops, but that they would not allow the Bishops of the Church of England to be dependent on penurious contributions." Mr. Hardy did come forward, and declare the former, but not the latter, and then came Mr. Hope's time of trial. Once and again the motion for adjournment, which he so delighted to make when the Burials Bill was on, was proposed. Indignantly, nay, with a look and in words of injured innocence, did the hon. member protest against such conduct. So well did he affect surprise, that it seemed he had never seen or heard of anything like it before. But the motions were too

much for him. He will persist in putting down his bill on the notice paper, but it looks as though it would have the history of the Burials Bill of three years ago.

About bishops. It is quite truly said, and it was very forcibly said and illustrated in Mr. Richard's speech on the St. Alban's Bill, that even the Ritualists do not pay much respect to the Episcopal Bench. Now, there is a letter in the *Church Times* of last week "explaining why." The writer says that he will give a few reasons. Before reading his letter we looked it down and turned over the leaf to the end, and found the "few" amounted to twelve—quite, we should say, a sufficient number. Let us briefly recapitulate them:—1, Their action on the Public Worship Bill; 2, their consent to the Purchas Judgment; 3, their inconsistency in allowing matters forbidden by the Purchas Judgment; 4, that Mr. McColl's volume (reviewed in our columns a week or two ago), has not made them retrace their steps; 5, that they personally refuse to attend to the memorials of Ritualistic congregations; 6, the withdrawal of curates' licences to High Church incumbents; 7, their refusal to appoint certified confessors; 8, their general unwillingness to receive representations; 9, their Ultramontane tendencies; 10, their unwillingness to uphold the liberties of the Church against the encroachments of the civil powers; 11, their strenuous resistance to all improvements in public worship; 12, their absolute refusal of justice. Now, if all the Ritualists feel like this writer, can it be wonderful that the bishops are evilly spoken of? This writer says that there are "honourable exceptions," but they are "exceptions." It really would seem that, what with a possible increase of their number, and various other circumstances which need not be mentioned, bishops are falling in the ecclesiastical market.

Never mind! A bishop is the fount of Sacramentarianism. Without him Sacramentarianism would fall to pieces, as, if he ordains, all is right. Now the Bishop of London is the fount of Sacramentarianism in the district of London termed Haggerston; and, according to the *Pall Mall Gazette*, this is just what has taken place there in the bishop's diocese, at the anniversary of the "Confraternity of the Blessed Sacrament." We quote only a portion of the proceedings, which took place at St. Chad's, Haggerston:—

The first and second ledges above the altar-table were decorated with numerous vases of flowers alternating with lighted candles, above which the six great lights stood out against the reredos, and this, in its turn, was studded with little candles all lighted, even the cross at the highest point having a light upon it. The candles on the reredos were lighted from the back, a passage being provided between the altar and the eastern wall; but the "six lights" were lit by one of the attendants duly vested, and were extinguished at the close of the office after the third collect. The officiating minister was vested in a magnificent cope, and was attended on either side by boys carrying enormous lighted candles. When the *Magnificat* was commenced, the priest advanced to the altar, and incense having been brought to him, he proceeded to cense the altar from end to end, until the chancel was almost clouded with the smoke. The thurifer then proceeded to cense the choir, the cantors, and the side altar, which was also brilliantly decorated and illuminated, and he afterwards advanced to the gate of the chancel screen, and censed the congregation, the majority of whom reverently inclined their heads, after the fashion previously adopted by the choir and clergy, as the incense was wafted towards them. The thurifer then returned to the high altar, which he once more censed, and by that time the *Magnificat*, which had been slowly but not very musically rendered, was concluded.

What was it Mr. Disraeli said of Ritualism?

It is perhaps, but we hardly know, some satisfaction to find that there is still a little spirit left amongst Evangelical Churchmen in regard to this question. Dr. Taylor, of Liverpool, has addressed the Southport Evangelical Conference upon it. He asked:—

Was this a time for hesitation when the "People's Massbook for sixpence" was being sold and circulated in thousands through the land in which the Romish mass was, as one of their archbishops had said, "dovetailed into the English Communion Service," the whole being a wretched mingle-mangle of truth and falsehood, religion and superstition? This state of things could not go on much longer. The 1st of July was approaching, when the Public Worship Act was coming into operation, which he trusted would not be a dead letter. They, the Evangelical clergy, had done their duty in putting these matters before the laity plainly and distinctly, oftentimes amid charges of bigotry and intolerance. Now he asked the laity to do their duty and as one man shake off apathy. Let them purify and thus preserve their National Church, and might God defend the right. If this were not done, and done at once, he, for one, believed that though the day of reckoning might be delayed a few years, the Nemesis of neglected duty would come at last in the loss of that priceless blessing, a national established religion, which they lacked the boldness and fidelity to purify.

Now see how these blind men lead the blind into the ditch. Here they are defending that "priceless blessing—a national Establishment," when it is that priceless blessing which has done all the mischief!

THE LIBERATION SOCIETY.

PRUDHOE-ON-TYNE.—On Tuesday evening last, Mr. Gordon lectured in the Co-operative Hall, Prudhoe-on-Tyne, which was well filled with an earnest auditory of stout Tynesiders, who listened with deep interest to Mr. Gordon's address. Mr. Hope, of Hexham, presided, and spoke warmly in behalf of the society's objects and work.

BERRY BROW LIBERAL CLUB, HUDDERSFIELD.—On Thursday evening Mr. Gordon lectured under the auspices of the Liberal Club, Berry Brow, Huddersfield, in the Baptist Mission-room in that place, and a capital meeting there was. Mr. W. Berry, of Lockwood, presided, and a resolution was moved by the Rev. Mr. Barker, of Lockwood, and all but unanimously carried. Some questions were subsequently asked, more particularly on Church property and pay, and Mr. Gordon pledged himself to visit the club again, and speak in detail on that aspect of the case.

This week Mr. Gordon addresses a series of open-air meetings in Leicestershire.

BARRINGTON.—A largely-attended meeting was held in the open air at Barrington Colliery, near Morpeth, last Thursday, May 27, when a lecture on "Disestablishment" was delivered by the Rev. J. Martin, of Blyth. Mr. Venear, a Wesleyan local preacher, occupied the chair, and Mr. John Bryson, a foremost man among the miners, and a member of the Blyth and Cowpen School Board, followed up the lecture by a good speech. Mr. John Crosby and two or three other miners also spoke out well, and at the close three cheers were given for the Liberation Society.

GRASSINGTON IN CRAVEN.—Mr. E. Thomas, of Bradford, lectured in the Independent schoolroom on May 22. The attendance was good, and would doubtless have been larger had not the annual Sunday-school tea-meeting been held in the Wesleyan chapel at the same time. The Rev. J. G. Hellawell (Primitive Methodist) presided, and in introducing the lecturer he expressed his strong sympathy with the object which the Liberation Society seeks to accomplish and his thankfulness that the lecturer had come to instruct them upon the great question of the day. This being the first appearance of a Liberation lecturer in this district the posting of the placards announcing the lecture, along with others published by the Liberation Society, produced some excitement. Some days before that fixed for the lecture the resident curate expressed to the chairman and others his astonishment that anyone anxious for a revival of religion should attend or approve of such a lecture, and on the morning of the day a considerable number of Church Defence placards were posted on the walls, and in many cases the Liberation placards were either defaced or covered up. But here the valour of the curate and his friends ended, for none of them put in an appearance, though they had been repeatedly invited to do so, and the chairman had promised that they should have an opportunity to question the lecturer upon the points raised by him.

THE NEXT CAMPAIGN.—On this subject we extract the following from the *Liberator* for June:—

AN AGENTS' CONFERENCE.—The Executive Committee, at their first meeting after the annual meeting, commenced preparing for the work of next season. As one means of securing unity and vigour of action, a conference of the society's agents is to be held in London in the last week in June, for the purpose of discussing the best modes of carrying on the society's work in the various districts of the country. Such a gathering will obviously be advantageous in many respects.

SUMMER WORK.—As public meetings cannot be held with advantage in the summer months, it is intended to carry on the work of educating the public mind by a regular system of placarding, to be adopted in all the watering-places; where people will be gathered from the towns in every quarter, and will have more leisure for reading placards than when busily engaged in their own localities. The arrangements for doing this effectively are now under consideration.

The Liberation Society has reprinted Mr. Richard's admirable speech on the St. Albans Bishopric Bill.

THE BURIAL QUESTION.

In the *Record* of Friday appeared the following paragraph prominently printed:—

We learn on good authority that the Government have intimated to some of the heads of the Church the necessity of a compromise with the Nonconformists on the subject of the burial question. As the result of these intimations, we understand that on Wednesday a meeting was held, with the approval of the Bishop of London, at which six or seven leading clergymen were present and five or six leading Nonconformist ministers. There is reason to hope that this vexed question will be set at rest by allowing burials in churchyards to be conducted by the minister of any religious community connected with licensed place of worship.

On Saturday the *John Bull* stated that it was "authorised" to declare that Her Majesty's Government have in no way considered the subject of the Burials Bill since its rejection. To this the *Record* replies that, though the Government as such may have taken no step, an intimation to the effect stated has been conveyed "from some member or members of the Cabinet who must know the mind of the Government, as to the necessity of a compromise with the Nonconformists on the burial question before it comes again before Parliament."

"It is notorious that a considerable number (and Mr. Morley says twenty-five) of those who made up the majority of fourteen have intimated to members of the Government or its whips that they must not be counted on for another occasion. To suppose that such an emphatic warning has been

deemed by the Government undeserving of 'consideration,' is simply ridiculous." The *Record* goes on to say:—"We are further enabled to state, with still greater confidence, on the authority of those who were present, that, as the result of some such intimation, a conference was held last Wednesday between six eminent parochial clergymen of the London diocese and about an equal number of leading Nonconformist ministers, whose names we could mention. The conference, as we are informed, were nearly of one mind on the following points:—

1st. That churchyards should be thrown open; but that, if possible, abuses should be guarded against, e.g., Shakers, infidel addresses, &c.

2nd. The next question was, How? And proposals were discussed confining the Nonconformists service to reading the Scriptures, prayers, and hymns. But against this it was said that the custom was so common to deliver an address at the grave, accompanied by a hymn, that such limitation would be refused. A safeguard was therefore sought in the following limitation—(a) The officiating person conducting the service should be the minister of some recognised body or his representative (because often no minister would be available); so that a sufficient guarantee would thus be given that the service should be rightly conducted. This, although not an absolute security, seemed to be a practically safe one, and all present seemed satisfied with this compromise. It was very nearly the compromise in the Irish Burial Act, which it was said had worked well for eight years. It is supposed that the great body of Nonconformists would accept this concession. It was found impossible to come to terms as to limiting the service. The only course was to limit the man performing it, and in the interests of the Church of England we trust that the mistake committed in regard to the Church-rate question will not be repeated.

The *Globe* understands that on Monday a meeting of Churchmen and Nonconformists was held, when the following (substantially the same as the above) was drawn up as a basis of compromise to be submitted to the Government for their consideration:—

1. That churchyards should remain under the jurisdiction of the Church, and that any riotous proceedings therein should be punishable as a misdemeanour. 2. That a person can be buried either with or without religious ceremonies in the churchyards. 3. If he is a Nonconformist he can be buried by a minister of any registered place of worship, or by his representative. 4. That a trustee of any religious body may delegate any person to perform the ceremony of burial. It is quite possible that these conversations or negotiations may bear eventual fruit. But it is to be borne in mind—(1) that the Government is committed to nothing; (2) that there is no evidence that the heads of the Established Church are ready to accept any such compromise; and (3) that under any circumstances the matter will remain in suspense, with all the chances of active High-Church antagonism, till next session.*

ECCLÉSIASTICAL DEBATES IN PARLIAMENT.

THE PROPERTY OF THE IRISH CHURCH ESTABLISHMENT.

In the House of Commons on Friday Mr. E. Jenkins rose to move an address to the Crown for the appointment of a royal commission to inquire into the circumstances of the distribution and application of the property of the late Church of Ireland, particularly as regarded computations and compositions, whether under proceedings of the Church Temporalities Commissioners or of the representative body of the Irish Church. He maintained that it was contrary to the intention of the people of the United Kingdom in passing the Irish Church Act that the disendowed and disestablished Church of Ireland should be practically re-endowed. It had been stated by a great authority in that House that out of the sixteen millions of which the late Church of Ireland was possessed, eight and a half millions would be sufficient to cover all the liabilities arising under the Act; whereas, in fact, those who had to administer the funds had already expended eleven millions of the property, and it was said that two millions more would be required before the whole of the liabilities were cleared off. He brought the subject forward, first, as a Christian; and, secondly, as a Liberal. It was contrary to all principle that money which had been placed in the hands of a Christian Church as a solemn trust should be transferred to the pockets of the clergy for their own private purposes. There were three grounds upon which he based his claim for this inquiry. His first ground was that by the preamble of the Act it was declared that the surplus property of the Irish Church was to be appropriated in such manner as Parliament should thereafter direct. As to the financial administration of the Act, it unfortunately compromised seriously the official character of the commissioners. First of all, he would direct attention to their method of business. Hon. members had probably read the two reports which had recently been presented to Parliament, and which disclosed such a state of things between the commissioners and the Controller and Auditor-General as was a disgrace to the public service. (Hear, hear.) It would naturally be supposed that if the Controller and Auditor-General asked for a report it would be given to him, and that if he wished to examine a taxed bill of costs he

* In a letter to this morning's papers, the Rev. J. Bardsley, of Stepney, who has been concerned in these conferences, reduces the affair to very small dimensions. He states that the Bishop of London has expressed no opinion on the subject, that no action has been taken by the Government or the heads of the Church, and that the ministers referred to simply met in private to see if they could ascertain "whether, by a full explanation and frank comparison of mutual views and difficulties, they could assist in promoting a better understanding on this vexed question."

would be allowed to do so. Instead of this, however, it would be found that underlings of the commissioners sent impudent letters to the Controller and Auditor-General, and the commissioners even hinted that he was actuated by personal motives in the course he was pursuing. It certainly seemed highly desirable that there should be an investigation into the relations subsisting between Mr. Ball, their solicitor, and the commissioners. He knew an instance in which a friend of his had purchased some valuable land in the centre of Belfast, and according to the terms of the Act he had taken a mortgage upon it for three-fourths of its value. His friend was entitled to a mortgage which would place no restrictions on his treatment of the land, but the solicitor to the commissioners had introduced a proviso that the purchaser should not sub-let without the consent of the commissioners. The sub-leases might be very numerous, and in every case the papers would have to be sent up to Dublin, to Mr. Ball, who would get fees upon them. He would now say a few words on the manner in which the commissioners had executed the trust assigned to them by the Church Act. The financial results, as well as the method by which they arrived at them, would somewhat astonish the House. On the 8th of March, 1869, the right hon. gentleman the member for Greenwich stated that it was estimated the proceeds of the Church property would be 16,000,000/. As a matter of fact, they amounted to 16,740,000. He stated, moreover, that the value of the life interests of the clergy would be 4,900,000/.; but, in fact, they had received 6,257,500. He estimated that the value of the life interests of the curates would be 800,000/, the number of curates returned being little over 500; whereas the sum actually paid was 1,820,000/, and the number to whom it was paid 900. In short, there were discrepancies to the extent of about three millions, and either the right hon. gentleman must have erred grievously in his estimates or he must have been a party to a political juggle which had deceived the whole country. The hon. member went on to show that, notwithstanding restrictive clauses, the commissioners under the Act had expended much larger sums for church repairs, requisites, &c., than the Ecclesiastical Commissioners had done. He then remarked that there were yet graver facts to which it was necessary to draw attention. It was in connection with the commutations that the greatest discrepancy between the estimates of the right hon. gentleman and the results of the operations of the commissioners existed. A mere glance at a return issued last year showing the number of ecclesiastical persons who had commuted would convince one that there were grounds for some inquiry. It showed that instead of about 500, as estimated, the number of curates who had commuted was no less than 900. At the time of the passing of the Act, it was stated that there were 467 curates and 82 curate-rectors. Whence had the commissioners fished up the others? (Hear, hear.) On what principle had claims been admitted? As to the amounts paid, it had been estimated that the average sum per head would be 1,600/, but the actual payment had been 1,923/. (Hear.) Either there must have been some ingenious means used to deceive the commissioners or they must have been most willingly deceived. After the passing of the Act curates' salaries went up from 50/ to 170/, and the demand for curates in Ireland increased threefold. A number of incumbents had a sudden call to act as curates in addition to the labours of their incumbencies, and advertisements appeared in the newspapers stating that curates were wanted immediately, and that annuities were almost certain. Having quoted one of those advertisements, the hon. member said such was the indecent haste shown by men professing to be servants of Christ to make good their right to plunder the property of the country. He next took the state of things in the diocese of Down and Connor as an illustration. There the number of curates in 1869 was fifty-one. The number who commuted and received annuities was 139. The total net income of the incumbents of that diocese in 1868 was 13,504/, or, deducting vacant charges, 12,387/. The actual commutation of annuities for incumbents was 17,600/. In 1868 the number of curates was thirty-one, and in 1870 it was fifty-seven; while the increase in the rate of their salaries alone was about a hundred per cent. The total net income before the Act was 15,000/; and after the disestablishment of the Church it was upwards of 22,000/. The commissioners would appear to have given grants and annuities that were positively illegal. It was the intention of the Legislature that in deciding who were permanent and who were temporary curates, the permanency of a curacy should be determined with reference to the length of a term of service, the duties discharged, the non-residence, age, infirmity, or other incapacity of the incumbent, and his habit of employing a curate. But the commissioners had accepted as permanent curates men who had held chapels of ease, men who had received chaplaincy salaries as chaplains of gaols, and men who had been appointed only a few days before the Act came into operation. That was an important matter, because temporary curates were only entitled to a gratuity, and another reason for an inquiry was the great and notorious dissatisfaction felt in the Irish Church with the manner in which its Representative Body had discharged the sacred trust confided to it by the Act. Large numbers of the clergy of a Christian Church had deserted their charges, taking its money with them, and over two

millions had thus been squandered in an ecclesiastical conspiracy and in immoral greed. Having quoted from a speech of Lord Carlingford to show that when the Act was passed it was contemplated that the clergy would continue to perform their duties to their flocks as a condition for the money paid to them, the hon. member urged that it was never for a moment conceded to be possible that the clergy should be able to absorb two-thirds of the composition money that was paid over simply to be used for ecclesiastical purposes, that they should go away with it, and that the Church should cease to have the use and advantage of it. A large manufacture of curates went on just before the Act came into operation, and yet a little later the Organising Committee made a representation to the Representative Body that it was advisable to offer fair and liberal terms of compounding, with a view to the reduction of the number of the clergy. He could not help contrasting the action of the Irish clergy with that of the members of the Free Church in Scotland, and it was with a feeling of regret he saw the statement that, notwithstanding the large sum which he had mentioned as having been paid to the compounders under the Act, only 28,278/- had been handed back by them to re-endow their parishes. (Hear, hear.) The main object of his motion was that those matters might be cleared up. The question was not one of party, but simply a matter of financial administration—(Hear, hear)—and he hoped, whatever course the House might adopt with respect to it, no hon. member would feel that he, at all events, had imported into the discussion any of the elements of bitterness of feeling. (Hear, hear.)

Mr. W. SHAW seconded the motion in the interest of the Church, and expressed his belief that inquiry would show that Mr. Jenkins's charges were exaggerated. As to the surplus to be devoted to national purposes in Ireland, he feared little could be done with it to lighten taxation in that country, and he would suggest, by way of addition to the motion, that the commission, if appointed, should be directed to inquire into the possibility of providing glebes with the money for the Roman Catholic parish priests in Ireland, who had great difficulty, especially in the poorer districts, in obtaining suitable residences. That was an object to which the surplus funds might, in his opinion, be most legitimately devoted. (Hear, hear.)

Mr. MULHOLLAND, as one of the Representative Body, vindicated their proceedings, and described them in detail, especially contending that compounding was for the advantage of the Church more than the individual clergy. He maintained, also, that the Representative Body had the entire confidence of the Church, and referred to the large diocesan subscriptions which had come in. The greater part of Mr. Jenkins's speech, he remarked, ought to be answered by the late Government, as it was an attack on their Irish Church Act and the commissioners they had appointed.

Mr. MACARTNEY censured the bitterness of Mr. Jenkins's language, and Mr. GUNN VINDICATED WITH much warmth and energy the conduct of the commissioners, and repelled in indignant terms the language in which Mr. Jenkins had spoken of their administration. He also entered minutely into their process of disendowment, contending that Mr. Jenkins's charges against them and the clergy were entirely baseless.

Mr. LAW also defended the commissioners, and with regard to compounding he remarked that the Irish Church Act was intended to encourage it. A commission was quite unnecessary, for if anybody was ignorant about the process of disendowment it must be his own fault, because the accounts were all before the House. Moreover, he was at a loss to know in whose interests Mr. Jenkins meddled in the matter.

Captain NOLAN contended that the Irish Church had only been partially disendowed, and that whatever she received beyond the life interest of the clergy would be public property.

The SOLICITOR-GENERAL for IRELAND rejoiced that the vindictive spirit in which Mr. Jenkins had spoken of the Disestablished Church had found no echo in the House. No foundation had been laid for a royal commission. The conduct of the Ecclesiastical Commissioners had been fully vindicated, and the transactions of the Irish Church Representative Body were open to all the world.

On a division, Mr. Jenkins's motion was negatived by 148 to 34.

THE EPISCOPATE BILL.

At a later period of the same evening, Mr. BERESFORD HOPE moved the second reading of the Increase of the Episcopate Bill, which has come down from the House of Lords. He briefly explained its provisions, pointing out that it is simply an enabling bill, that it makes no demand on the existing funds of the Church, and that it is supported by the bishops and the Ecclesiastical Commissioners.

Sir WILLIAM HARROD, in moving the rejection of the bill, reproached Mr. Hope with not having proved the want of new bishops, and with having provided no adequate provision for supplying the want. In London this deficiency of bishops was not so observable, because if they went by the Athenaeum Club, every other gentleman they met wore a shovel hat and an apron. (A laugh.) If hon. members, however, resided in their dioceses, they might be more struck by the absence of bishops. (Hear.) If the bill passed, those who wanted more bishops would be as far as ever from having them, because, although they would have got a bill, they would have got no funds. It was as

if Parliament were asked to pass a bill to create a railway from nowhere to nowhere, with no capital and no directors. This was, in fact, a kind of Episcopal Provisional Order Bill, by which an unlimited number of bishops were to be created, no one knew where, and supported no one knew how. That was a sort of ecclesiastical kiteflying which ought not to be encouraged by the House. (A laugh.) To issue a bill in order to raise money upon it was a sort of "accommodation bill" which Churchmen ought not to attempt to negotiate. (A laugh.) Ultimately it would place the control of the Episcopate and the creation of Episcopal peers in the hands of the Ecclesiastical Commissioners. It was, however, perhaps intended that they should be what Sydney Smith called "gig" bishops, and if so, it was in his opinion very unwise of his hon. friend to introduce a bill which would set up a class of poor, living side by side with a class of rich, bishops. The 12th Clause declared that the new bishops which the Church required should be founded by voluntary effort. This was an attempt to graft the principle of a free Church on the Church of England, and a more dangerous and mischievous principle on the part of those who wished to support the Establishment it was impossible to conceive. The money was to be subscribed, the hat was to go round, the provisional order was to be made by the gentlemen in Whitehall-place; but—and he must congratulate his hon. friend on the prudence of his bill in this respect—the 13th was a kind of winding-up clause for an insolvent speculation; if the money subscribed was not sufficient and the bubble burst, the subscribers were to get back their money. (A laugh.) The most straightforward course would be to get the money first and then go to the Government to have a bishopric created just as was done in the recent case of St. Albans. But if a bishopric were needed why should not the Church funds support it? (Cheers.)

Mr. HARDY pointed out that Sir W. Harcourt had overstated the part the Ecclesiastical Commissioners were to play, because the consent of the Privy Seal, of Parliament, and of the Sovereign would be required. An increase in the number of bishops was required beyond all doubt, and it was well known also that benefactions would not be wanting whenever a practicable scheme was laid before the public.

Mr. STOREE spoke in favour of the bill. Mr. DILLWYN objected to an increase of the Episcopacy.

At this point there arose one of the old-fashioned wrangles, in which the minority sought to obstruct the progress of the bill and defeat it by a series of motions for adjournment. All the motions pressed to a division were defeated; the first by 101 to 42, the second by 92 to 37, and the third by 86 to 36, and ultimately the debate was adjourned, and the House adjourned at 2 o'clock.

THE SCOTCH ASSEMBLIES AND THE CHURCH PATRONAGE ACT.

At the meeting of the General Assembly of the Established Church on May 21, the Rev. Dr. Pirie, Aberdeen, submitted the report of the Anti-Patronage Committee. By the late Patronage Act, he said, that which was dear to the Church of Scotland, and for which they had struggled for the last three hundred years, had been obtained. Not only were the privileges of the Church not diminished, but were increased, and they now stood before the world, as he believed, the most thoroughly independent of any existing Church. If the other Presbyterian Churches could be induced to unite with the Church of Scotland, enormous blessings would be conferred on society, on the Church of Christ, on the propagation of His faith, and on the moral condition of the country. He was sure that there was not one of the ministers of the Establishment who would not be prepared to make the greatest sacrifice for the purpose of attaining so high and so glorious an object. He trusted seriously that they might be able to do something with the view, he would not say of an incorporated reunion, but of a union of a far more important character—a union of mutual love and of Christian charity, by which they would act in a spirit of mutual conciliation, and by which they would be able to effect the most desirable results. Of course it could not for a moment be thought that disestablishment would be agreed to; but, as a rule, Dissenters were not in favour of abstract disestablishment. The members of the Establishment held that a National Church in the present state of society was essential to the welfare of the Church of Christ, and by destroying the Establishment even the interests of the Dissenting bodies would greatly suffer. So far as he understood the matter the Church of Scotland had the greatest amount of spiritual independence which it was possible for any Church to possess. But what did the Dissenters actually mean by spiritual independence? If they would state that clearly they would find that in communicating with the Establishment perhaps an agreement could be come to. Dr. Pirie congratulated the Assembly and the Church on the passing of the Patronage Act, and was of opinion that the Established Church now stood on a foundation so solid that nothing was likely to shake it unless a general convulsion among the institutions of the country. He concluded by reading the report of the committee. It stated that claims for compensation had been lodged in 215 parishes, the total sum claimed being 55,000/. The committee recommended that steps should be taken to establish a central fund, out of which ministers

could be reimbursed for the amounts they paid patrons.

Dr. STORY, Roseneath, suggested that the report of the committee be printed and laid on the table before a deliverance be moved in regard to it. This was seconded by Dr. Wallace. A lengthened discussion took place. Dr. Story's suggestion was ultimately unanimously adopted.

At the sitting of May 26 a long discussion took place on proposals for facilitating the admission of ministers from other churches, and it was ultimately agreed to adopt a motion by Dr. Pirie, referring the matter to a committee to prepare such regulations as it may seem desirable to send to presbyteries for consideration. A committee was appointed to raise a fund to relieve ministers from claims which may be made by patrons under the Act for the Abolition of Patronage.

In the Free Church Assembly on Wednesday there was a very large attendance of members and the public, in anticipation of the debate on the Patronage Act.

Principal RAINY gave in the report on the subject, which stated that the recent Act acknowledges that an ancient wrong inflicted on the Scottish people is no longer defensible, and affords a vindication of the views and proceedings of the founders of the Free Church. In the Act recently passed there may be an extension or a confirmation of the Church's statutory jurisdiction, settlement of ministers, but there is nothing that even appears to modify or reverse the maxims of the Free Church as to the power of the civil courts. The effect of it appears to be simply this—that it diminishes the likelihood of collision between the Church and the courts of law in one class of cases. The Established Church has not, since 1843, proposed to make it a point of conscience not to intrude ministers on congregations; but if that should become a point of conscience in the Established Church, the Act lately passed would diminish the risk of collision with the courts of law in so far as it withdraws from cases of settlement of parishes the rights of the former patrons. The State must be conceived to legislate as regulating with equal authority all church affairs, and in the light of that fact the recent Act must be contemplated, and in the same light one must contemplate whatever future legislation the changing conditions of party and opinion may bring to pass in reference to the Establishment.

Sir Henry Moncrieff moved—

That the Church continues to protest against the principle of law laid down by the House of Lords which led to the disruption; that the recent Act does not change that principle, but tends to confirm it; that the Free Church has attained a position she is not prepared to abandon for re-establishment; that the existing connection between Church and State, being unscriptural, ought to be brought to an end, in the interest of religion and Presbyterianism, and that the Church should use all right means to enlighten public opinion on the subject.

Of his speech, and of the subsequent debate, the correspondent of the *Weekly Review* gives the following sketch:—

Sir Henry himself led off in a very able and exhaustive speech, and clearly vindicated the principles and position of the Free Church, while he pointed out her proper policy at this juncture. He contended that the Act abolishing patronage had done nothing to improve the constitution of the Established Church, which was as Erastian as ever; and that nothing could be done in the way of well-principled and useful Union till the present ecclesiastical arrangements had been brought to an end. Yet he advocated no crusade against the Establishment, or any exclusive attitude towards its ministers and members. On the contrary, he avowed that he was willing to co-operate with them in all good works bearing on the interests of our common Christianity.

After Sir Henry's motion had been ably seconded by Dr. Elder, who said a word in defence of his Voluntary brethren, who are still so persistently misrepresented in certain quarters, Dr. Begg rose to advocate his motion, which bore a more favourable aspect to the Established Church. Indeed, Dr. Begg and his friends seem to cherish the hope of seeing that Church so reformed as to admit of the Free Church joining it, in opposition to Free Churchmen generally, who maintain that according to the Claim of Rights and the Protest, the Establishment is not the National Church of Scotland—less so now than ever—and ought to be taken down altogether if there is to be proper union or reconstruction. Dr. Begg's speech was clever and adroit as usual, in some respects entertaining, and in no respect so violent as many of his speeches on former occasions of the kind. But he passed lightly over the real points of importance—the Erastian constitution of the Established Church, and the prospect, or rather no prospect, of its reform. While he spoke in very guarded language, and it certainly appears that he has more affection for "the auld Kirk" than for the "Church of the Eriskines." "Voluntarism," as he conceives it, or persists in defining it, is a great bugbear and hobgoblin with him, far more deadly than Erastianism, and almost as bad as Popery itself. He is certainly a practised speaker, and a great master of a popular style. It is felt that this year Dr. Begg is in a better mood than usual, and does not seem so far in with his friends of the Establishment. The debate was well kept up on Sir Henry's side by a succession of clever speakers or practised debaters, such as Mr. Laurie, of Tullialan, Professor Candlish, Mr. Bannerman, of Dalkeith, Dr. Adam, and Principal Rainy. The array of skill and talent on this side was unexceptionable. But on the side of Dr. Begg there was great poverty of resource; and it must be admitted that the leader of the opposition was very poorly served by his lieutenants.

The result was more decisive than was expected—397 for Sir Henry's motion, and 84 for Dr. Begg's. Dr. Kennedy, of Dingwall, was present during the whole discussion, but took no part in it. However,

he and most of the Highland ministers voted with Sir H. Moncrieff. On the preceding day the Suspension Fund was considered. It has this year reached the unprecedented figure of £164,330. After all requisite deductions, this allows £57 per annum to each minister, and a surplus of £6 per member, with a surplus of £18 per annum to each minister whose congregation contributes at the rate of 10s. or more per member, with a surplus of £18 per annum to each minister whose congregation contributes at the rate of 7s. 6d. per member, and below 10s. It appears that fully 500 ministers are entitled to the larger surplus. In their case the dividend is 193s., only 7s. below the full dividend contemplated by the Church. This is a most satisfactory state of things, and says much for the liberality, energy, and spiritual life of the Free Church. Mr. Mitchell, of Glasgow, brought forward his motion, hostile to the continuance of the surplus system, but was conclusively answered by Dr. Adam, who stated that next year, according to a well-understood arrangement, the whole subject of the distribution of the fund would have to be formally reconsidered.

THE PERSECUTION IN UVEA.

(From the English Independent.)

The following extract from a letter received by Dr. Lockhart, and dated February 9, 1875, from the Rev. S. Ella, of Uvea, will be exceedingly satisfactory to the vast number of friends of the London Missionary Society, and others, who have heard with pain of the persecution to which the Protestants in that island have been subjected by the Roman Catholic authorities. Representations were made to our Government on the matter by the directors of the society, and we believe communications on the subject followed with the French Government. Besides this, the Protestant press throughout Europe, quoting Mr. Ella's letters from our columns, protested against this new violation of religious liberty, and the result has been the improved condition of things which Mr. Ella describes. We trust that we have now heard the last of this intolerant action. Our friend writes:—

I am thankful to say, and you will be pleased to hear, that the ravages and havoc made in this field are now being repaired, and we are not only enjoying peace but also prosecuting our work with cheering signs of prosperity. "Weeping may endure for a night, but joy cometh in the morning."

Something has occurred to produce a great change both in the policy of the Government and the proceedings of the priests. The Roman Catholic bishop visited this island soon after our return, and he removed the most violent of the priests, the chief instigator of the outrages, and placed a much better-disposed man in his room, and by the vessel which will take this letter the other man is leaving. In October last there was a threatened outbreak. The Papist chief here again attempted to summon the Papists to make a united attack on the Protestant settlements; but I was able to hold him in check (the Roman Catholic priest professedly helping me) till the authorities interposed. Immediately my letter reached Noumea a steamer was despatched, the commander ordered to use means to secure peace. Some five weeks afterwards another was sent to see that all was quiet. The commander of the first gave me a passage to Lifu, and while I was his guest on the passage, treated me with all the politeness and suavity of a French gentleman. Generally our treatment from these officers has not been very urbane. The former governor, De la Richerie, was removed in November, and his successor (*pro tem.*) is an earnest, indefatigable worker.

The people have rebuilt their villages, and planted threefold the number of cocoa-nuts cut down. They are also giving greater attention to our religious services, classes, and schools than formerly. Some three hundred of the Protestants forced into the Papal communion are still held in the meshes, by their own fears chiefly, and unwillingness to leave their lands that are in the possession of the Papist chiefs, who threaten their expulsion if they return to Protestantism. I had a little contest with the chief and priest in one of the districts on the subject of their intolerant acts; but my poor timid sheep stood aloof, and were afraid to open their mouths to assert their freedom of conscience. I fear their consciences were too free concerning the question. No one can help them till they have more courage to refuse to submit to such compulsion. A new commandant (or resident) is appointed to the group. He professes a determination to administer justice.

The visit of the admiral plenipotentiary has had great benefit, and we hope further good results will follow. Again, the annexation of Fiji, and the prospective movements in New Guinea, are arousing the authorities to bestir themselves. There is some talk of the French taking the New Hebrides. They have left little else than the land to take, having already deported to New Caledonia a large number of the inhabitants. The kidnapping and deportation of native labourers are carried on now under the French and German flags chiefly.

THE CHARITY COMMISSIONERS AND THE CREWKERNE GRAMMAR SCHOOL.

At a meeting of the Committee of the Manchester Nonconformist Association, held on Monday week, the following resolutions were unanimously passed:—

1. The committee's attention having been called to the retrogressive action of the Charity Commissioners in reference to Crewkerne Grammar School, by which the objectionable principles affecting endowed schools proposed by the Government last session, but withdrawn under the pressure of public opinion, are in this instance to be carried into practical operation, this committee protests against—(1), membership of the Church of England being made a necessary qualification

for the office of head master in Crewkerne School; (2) the limiting of the religious instruction to the doctrines of the Church of England; and (3) the diminishing of the proportion of popularly-elected governors.

2. The committee feel strongly that if the new scheme for the Crewkerne School is allowed to pass unchallenged it may be only one of a series of attempts in the same direction, and therefore appoints a deputation to wait upon Sir Thomas Basley, M.P., with the view of enlisting his active opposition to the scheme in the House of Commons.

At a meeting of the Council of the Manchester Liberal Association on the following evening similar resolutions were passed. The Chairman (Mr. R. Leake) spoke of the Crewkerne scheme as a step in a retrograde direction, of a piece with the attempt which the Government made last year to undo the work of the Endowed Schools Commission. That attempt failed because of the active opposition with which it was met in the country, and now it was attempted, by a side wind, to accomplish the same object. Mr. Henry Lee also said that the action proposed by the Charity Commissioners in this case was representative of the spirit which animated the Conservative Government at the present day. It was just possible that something of the same kind might be tried in Manchester, for he believed that the commissioners were preparing a scheme for the Manchester Free Grammar School. He had not been present at the meeting of trustees when this matter had been discussed, and he did not know exactly the nature of the scheme, but, judging from the spirit in which the Charity Commissioners were now acting he could not imagine that it would be one that would be acceptable to the community of Manchester.

A deputation from the Nonconformist Association waited upon Sir Thomas Basley, M.P., at 10, St. James's-square, on Wednesday, with a view to enlist his active opposition to the proposals of the Charity Commissioners in respect of Crewkerne Grammar School. Mr. J. A. Beith, in the absence of Mr. R. Johnson (president), referred to the facts brought forward in the recent letter of Mr. Roby to the *Times*, showing the sectarian character of the new scheme for Crewkerne School, and urged that Sir Thomas, in the interest of Liberal principles, and as an independent member of the Church of England, might very effectively take up the matter in the House of Commons. Mr. Alexander and others referred to the divergence of the new scheme from the previous scheme of the Endowed Schools Commission endorsed by Mr. Forster and others, and the desirability of the Liberal leaders taking action to prevent so retrograde a step as that proposed. Sir T. Basley expressed his full sympathy with the views of the deputation, and, regarding the matter as one of importance to the country at large, he would at once take steps to bring it before the Liberal leaders and the House of Commons, with a view to check what seemed to be an underhand attempt to carry out the retrogressive principles so recently condemned by the House and the country in respect of endowed schools. He hoped that an influential deputation would be arranged from Manchester to confer with Lord Hartington on the subject. Alluding to Crewkerne as a small and obscure town, Sir Thomas observed that it was a suitable place for smuggling a scheme of this kind, and a member of the deputation expressed the hope that the efforts of Sir Thomas, and others, in regard to this attempt of a Conservative body to "do good by stealth" might result in their blushing "to find it fame." The deputation then thanked Sir Thomas and withdrew.

The following is the text of the letter of Mr. H. J. Roby, the ex-Endowed School Commissioner, in the *Times*, on the new scheme for Crewkerne Grammar School, Somerset:—

Among the first published schemes of the Charity Commissioners under the jurisdiction conferred upon them by the Endowed Schools Act of last session is one for Crewkerne Grammar School. It may be remembered that a scheme prepared for this school by the Endowed Schools Commissioners, and approved by the Education Department, was rejected by the House of Lords on May 5, 1874. That scheme dealt with the endowment as with others which clearly were not within the 19th section of the Endowed Schools Act, 1869; it imposed no denominational qualification on the head master, and left the character of the religious instruction to be determined by the governess and the head masters. The Duke of Richmond, in opposing the scheme, stated that he should not have done so had it contained a provision that the religious instruction should be in accordance with the Church of England. He seemed to be under an impression that it was only the accident of the foundation deed having been lost which had prevented the endowment from being recognised as attached to the Church of England. I shall not be far wrong if I assume that this case was in the mind of the Government when they proposed the sixth clause of the bill of last session, by which clause it was to be enacted (in ungrammatical language) to the effect that where the original instrument of foundation is silent, or where there is no evidence of its contents, and the usage has prevailed for 100 years before the passing of the Act of giving religious instruction according to the doctrines, &c., of a particular Church, &c., then the scheme should provide for continuing such instruction to scholars belonging to that Church. This clause was withdrawn with the other so-called denominational clauses. Is it the intention of the Government to carry into effect as much of the policy indicated by those clauses as the present Acts will allow?

I ask, because the Charity Commissioners, either of their own judgment or on a hint from the Education Department, or, as is more likely, on their anticipation of what the Education Department would require, have reissued the scheme of the Endowed Schools Commissioners, with some other alterations not material to the

present question, but with the following significant alterations:—

1. They make membership of the Church of England a necessary qualification for the head master.

2. After providing that religious instruction shall be given according to regulations to be made from time to time by the governors, they add, "Such instruction shall be in accordance with the doctrines of the Church of England."

3. In constituting the governing body they diminish the proportion (not the absolute number) of popularly elected governors.

Without dwelling upon the third point, which, however, in practice will work the same way as the other two, I note that the second provision goes further than the Government bill. That would have allowed instruction in the Scriptures for all scholars, and enjoined special Church instruction for Church scholars. The new scheme appears to say, "No religious instruction shall be given at all except Church instruction."

But the imposition of a denominational test for the head master is still more objectionable; for, first, it narrows the field of choice without any necessity. If the governors desire a Churchman, they can, of course, elect one. If a body of Somersetshire gentlemen think one who is not a Churchman the best candidate, why is the school to suffer by his being disqualified? This is not mere theory. Scotch graduates are not usually members of the Church of England, and yet they are often specially fitted for a second-grade school like this. Secondly, what is the legal meaning of "Churchman"? Surely it is not a mere certificate of baptism that the commissioners aim at insuring? And yet, unless baptism is a necessary condition (on which point I am uncertain), everyone must, I suppose, be held to be a Churchman if he says he is. Those who may hesitate to say so are often not less Churchmen than their neighbours, but are more nice in the use of language, and more scrupulous at making a religious profession a cause of their own advancement. Now, a test which excludes the scrupulous and lets in the unscrupulous is a thoroughly bad test. Lastly, in the interests of the Church no less than of the school, I protest against the policy here exhibited of striving to ticket national institutions (not being institutions wholly or mainly for specific religious purposes) with the symbols of what is now the faith of only half the nation. To convert a common into a private enclosure is not a neighbourly act, and does not usually attract love or admiration.

Crewkerne School is admitted, I believe, by all, including the trustees, who have done their best to make out the contrary, not to be within the terms of the 19th section of the Endowed Schools Act, 1869. It was founded about the year 1499—i.e., more than thirty years before the Reformation. From what I have seen of pre-Reformation deeds of foundation, I feel confident that the foundation deed, if it could be produced, would contain nothing to bring it within that section. If, then, Crewkerne School is to be attached in this way to the Church, what endowments are to escape, except by the caprice or the uncovenanted mercies of the Government?

In my opinion, if this policy is persisted in, no choice is left to the Liberal party but to insert in their programme the abolition of all denominational tests for governors, masters, and scholars of endowed schools founded before 1800, and perhaps, also, the application to all such schools of the Cowper-Temple Clause of the Elementary Education Act.

H. J. ROBY,

Wood-hill, Pendleton.

To the case of the endowed school at Crewkerne, mentioned last week, says the *Bristol Mercury*, we have now to add that of a similar school at Exeter as a fresh illustration of the reactionary policy of Mr. Disraeli's officials. It appears that, through the exertions of several leading citizens, Hele's School in Exeter was founded by royal warrant for the purpose of affording free and unsectarian education, its funds being obtained from a lapsed charity. By a scheme just propounded by the Charity Commissioners, however, a large proportion of the endowment is to be taken from Hele's School for the benefit of the Episcopal school, in which the pupils are trained in the doctrines of the Church of England. An attempt is being made to resist this shameless proposal, but the Conservative majority in both Houses will of course refuse to take action in the matter, and the indignant citizens are consequently helpless. It is now clear that the Government sustained no real check by the failure of the obnoxious measure of last session, and that a systematic appropriation of educational funds is about to be made in the interests of the Establishment.

A CANARD.—We understand that a meeting of Nonconformists has been convened at the house of the Rev. Newman Hall, to consider the propriety of giving a public expression of the undesirability of any movement being made at present for the severance of Church and State.—*Sun.* [We have reason to know that the only foundation for the above is a private party such as anyone might invite, of persons of recognised diversity of opinions, for social intercourse. No decision on the question referred to is implied, and no public action or expression of opinion is contemplated.]

THE OLD CATHOLIC SYNOD AT BONN.—Our German correspondent writes:—"The synod has concluded its sittings at Bonn. The subjects with which it has been occupied since my last letter are the question of civil marriage, the celibacy of the clergy, church organisation, pastoral work, church circuits, the publication of a handbook of State and Church laws for the clergy, the election of the synodal committee, and a decision that Bishop Reinkens should publish a letter to the Catholics who do not believe in the infallibility dogma and yet remain in the Church of Pius IX. The authorised report of the proceedings will soon be out, when I can return to the subject."

A SCHEME FOR "STAMPING OUT" RITUALISM was unfolded at the Southport Evangelical Confer-

ence, and Lancashire is asked to bestow upon it those marks of approval which are regarded as the sure precursors of success. Considering the magnitude of the evil—we are using the phraseology of the promoters of the scheme—the machinery is simple enough. Some competent individual, a clergyman, we presume, is to be appointed at a salary of not less than 500*l.* a year, to take the oversight of our five northern counties. It would be his duty "to observe, track, and counteract ritualistic effort" over this wide district. While thus engaged, independent and not less valuable aid would be rendered by "twenty competent and sound-hearted men" going amongst the people and popularising "twenty great subjects," all having some connection, it may be assumed, with the central subject of Ritualism. Upon these twenty-one men would devolve the task of exposing the machinations and overthrowing the combinations of Ritualism throughout these northern counties. The promoters of the scheme take it for granted that, once launched, other portions of the kingdom would quickly adopt it on their own behalf. It is curious that not a word occurred in the paper in reference to the Public Worship Act. That Act comes into operation on the 1st of July, and if the professions of its supporters are to count for anything, it should have a marked effect in checking the excesses of Ritualism. It should also smooth the path of the proposed Ritualistic inspector. It cannot be for nothing that this gentleman is to keep perpetually on the track through five counties. Nor can it be said that any particular keenness of scent will be required of him. The Ritualists are not of the habit of hiding their light, or perhaps we ought to say lights, under a bushel. They are as eager to be known as their opponents can be to trace them. But what is to come of all this inspection is by no means clear. There is one way of dealing with Ritualism which was not referred to by the author of the essay read at the conference. Let the laity have a voice in the government of individual churches, and the excesses so loudly complained of would speedily disappear. The services of an inspector might then be dispensed with and the 500*l.* a year saved, and as for the twenty sound-hearted men, they could pursue their respective courses in peace without feeling crushed under the weight of an overwhelming responsibility.—*Manchester Examiner.*

Religious and Denominational News.

THE MOODY AND SANKEY SERVICES.

On Wednesday, at noon, an unusually interesting service took place at the Opera House, Haymarket. It was specially intended for the blind, of whom several hundreds were present, many being from various institutions in the metropolis. In addition to them, there was a large congregation who crowded the platform, and, with the exception of the gallery, which contained only two or three hundred people, every part of the building was well filled. Amongst those present were the Earl of Shaftesbury, the Earl of Cavan, Admiral Fishbourne, the Rev. D. Wilson, of Islington, and a number of other clergymen. The service was conducted both by Mr. Moody and Mr. Sankey. The former delivered a brief but effective address, based on the 18th and 19th verses of the 4th chapter of St. Luke; and in it he dwelt chiefly upon the glad tidings of the Gospel. Mr. Moody was followed by the Rev. Dr. Moore, who made a few remarks exhorting his hearers to lead a Christian life. Mr. Sankey, who previous to Mr. Moody's address, sang, "Jesus of Nazareth passeth by," also addressed a few words to the blind persons, and amongst other things impressed upon them the beauty of the service of song, in which, though blind, they could all participate.

The four services at Her Majesty's Theatre on Friday was densely crowded, it being known that Mr. Moody in the afternoon was to preach his farewell sermon, and give his farewell address to the young converts in the evening. Mr. Sankey, by special desire, sang the hymn, "Jesus of Nazareth passeth by." Previous to doing so, he said, as that would be the last afternoon he would probably sing there, he trusted that by the grace of God many would be led by the singing to the throne of the Almighty and be blessed by it. Mr. Moody, in commencing his address, said that there was something to him very sad in that meeting. He had never enjoyed preaching so much as he had since he came to that place. Before taking his leave of his audience, many of whom he would never see again, he wished to say that, though he was no alarmist, he desired to express his conviction that the world was on the eve of some very great event—some very great change. Of course he could not say what was going to happen, but if he read his Scriptures right, it might be the coming of the Lord or some great war. A few years before the Civil War in America broke out there was a great religious revival, as though God was preparing the souls of those who were to fall in it for entering into His kingdom. He then preached from the words spoken to Noah, "Come thou into the ark, thou and all thy house." Mr. Moody then made an appeal to all not to doubt the words of Holy Writ, but to be prepared for the coming of the Lord. Addressing himself to some of the little children present, he said many had been a great blessing to others, and he hoped all children would endeavour to be useful to Christ by trying to bring other

children to Him. Mr. Moody then asked all to kneel down in silent prayer. During this interval first a fine solo and afterwards a grand full harmony could be heard from another part of the House. On inquiry it was ascertained that the Jubilee Singers had volunteered to sing at the close one of their hymns. The service closed with the benediction, and the Revivalists then took their leave of that assembly.

Mr. Moody, at seven o'clock, gave a special sermon and farewell address to the young converts. In speaking to them he said that many no doubt found their conflict with the world just commencing, and no doubt many of them were struggling hard to keep hold of Christ. What they ought rather to do was to trust in Him, and let Him keep hold of them. In taking his farewell, he asked all who intended to work for Christ to stand up, and nearly the whole congregation immediately rose to their feet. The service concluded with the benediction. A most extraordinary scene now occurred. At the close of this a fourth meeting was due. Thousands of persons had assembled outside, and the crowd was so immense that it reached full half up the Haymarket. A body of police had to clear a passage for the congregation to come out, and in the course of a very short time the place was again densely crowded for the fourth time with a congregation of men only. At the close it was announced that a number of ministers intend throwing their churches and chapels open during the ensuing weeks for the continuance of the revival work, and that the Duke of Wellington Riding School at Knightsbridge for revival services, to be conducted by various ministers. Mr. Moody announced that he would leave London within thirty days, and that their labours would now be devoted to the East and South part of London.

The evangelists commence their labours in the South of London in the hall now being erected near Camberwell-green, so soon as it is ready—in about a week hence.

It is stated that the directors of the Crystal Palace have offered the use of that spacious building free of charge for a fortnight to the committee who manage Messrs. Moody and Sankey's meetings.

Father Ignatius has had an interview with Mr. Moody, and attended several meetings in the Opera House.

Sunday was Mr. Moody's last Sunday at the Haymarket Opera House. He held three services there; one in the early morning for Christian workers, at which he repeated his discourse on Daniel; one in the afternoon, for women only; and one at night, for men only. All three were thronged. On Saturday evening "a young man's Christian convention" was held in the Opera House. Mr. Moody, on taking the chair, referred to the origin of the Young Men's Christian Association. It was, he said, the conception of a young man from the country employed more than thirty years ago in a London warehouse. The idea soon found its way across the Atlantic, and there were now between 7,000 and 8,000 such associations in the United States. The building of the New York Association, which cost 100,000*l.*, was the handsomest in that city, and he was surprised this vast and wealthy metropolis was without a Young Men's Christian Association central hall. The Hon. W. E. Dodge, jun., of New York, gave an account of the operations of the New York Association. Mr. Sankey having sung, "Only an armour-bearer, firmly I stand," Mr. Moody said some few years back he managed to get built in Chicago a place of worship to accommodate a thousand more than Exeter Hall. It was burnt down. He succeeded in getting it up again upon a larger scale. The second building was destroyed by the great fire of Chicago, and he left the United States perplexed with doubts whether it would ever be restored. About thirty days since, however, he was informed by his friend, the Hon. John V. Farwell, the president of the Young Men's Christian Association of Chicago, that his church had been a third time rebuilt. His friend, who headed the subscription list with 12,000*l.*, must be credited with all the merit of this third erection. Mr. Farwell next addressed the meeting, and Mr. J. Wanamaker, president of the Young Men's Christian Association of Philadelphia, delivered an address, urging the Christian young men of the "mother city of the English-speaking people of the world" to lose no time in procuring a great central hall of their own. The meeting, which filled the house, terminated with the Doxology. The Rev. C. Melville Pyn has replaced Mr. Henry Varley in the Bow-road Hall services of Mr. Sankey. Mr. Pyn is a retired military officer who has seen service, and his addresses are full of personal reminiscences of the battle-field. The three services of these two gentlemen on Sunday were crowded. On Saturday evening a numerous audience attended the Earl of Cavan's Gospel address in the Victoria Theatre, New-cut, where similar addresses were also given on Sunday afternoon and evening by the Hon. J. V. Farwell, of Chicago, and the Hon. W. E. Dodge, jun., of New York, respectively. Major Cole, of Chicago, conducts the Victoria Theatre services during the present week. The Young Men's West End nightly prayer-meetings are to be continued in Oxenden-street Chapel until a more spacious building can be secured.

The Rev. George Nicholson, B.A., has accepted a unanimous and pressing invitation to return to his former pastorate at King-street, Northampton.

The Rev. J. P. Wilson, of Bamford, has accepted a unanimous invitation to the pastorate of the Hill House Congregational Church, Huddersfield,

and will enter upon his work on the last Sunday in June.

The Rev. J. P. Chown will preach his farewell sermon at Sion Jubilee Chapel, Bradford, on Sunday, June 6, and on the day following he is to be presented with a testimonial subscribed for by the people of Bradford. On the following Lord's Day he was to commence his stated labours at Bloomsbury Chapel. On Monday, June 22, there will be a public recognition service.

THE REV. J. G. MALL, of Salem Congregational Chapel, Bradford, will shortly retire from the pastorate, the duties of which he has discharged since the year 1837. The members of his flock intend to show their high appreciation of his services by presenting him with 3,000*l.*, the greater portion of which has been raised. The rev. gentleman will be seventy years old in November next, and he has been the only minister of Salem Chapel, which was opened in 1836, and has since been remodelled more than once.—*Leeds Mercury.*

UNITED METHODIST FREE CHURCHES.—It is gratifying to learn that though all the districts have not sent in their numerical returns, yet there is every reason to hope that the increase on the year will be at least 1,500 fully accredited members with a similar increase of those on trial.

THE REV. G. S. BARRETT.—We understand that the church at Kensington, of which the Rev. Dr. Stoughton was the late pastor, has given the Rev. G. S. Barrett, of Norwich, a cordial and unanimous invitation to become its pastor, but that Mr. Barrett has felt it his duty to decline the invitation, because of the claims of his work in Norwich.

THE WESLEYAN CONFERENCES.—It is stated that the Rev. W. Arthur has definitely declined to be a candidate for the Presidency of the Conference. He is returning from Rome in better health, but does not feel well enough to undertake the hard work inseparable from that post. It is most probable that Dr. Gervase Smith will be chosen President at the next Conference.

PUTNEY.—Recognition services in connection with the settlement of the Rev. Walter Novelle as pastor of the Oxford-road Congregational Church, Putney, were held on the 27th ult. The Rev. J. G. Rogers, B.A., of Clapham, preached in the afternoon, and in the evening a public meeting was held, Alderman Grimwade, J.P., of Ipswich, presiding, when an address to the church was delivered by the Rev. A. McAuslane, D.D., of Finsbury Chapel. The following ministers also took part in the services:—The Revs. D. MacColl, J. Hunt Cooke, George Nicholson, B.A., W. Anderson, T. Akroyd, and S. H. Booth.

THE REV. DR. RALEIGH.—A social meeting of the sister churches of Hare-court, Canonbury, and Stamford-hill was held at Hare-court on Wednesday evening, the 19th ult., to welcome their senior pastor, the Rev. Dr. Raleigh, on his return from Egypt and the Holy Land. The chair was taken by the Rev. H. Simon, and the affectionate sympathy and regard of a crowded meeting found expression in numerous congratulatory speeches, to which Dr. Raleigh replied, giving a brief but highly interesting sketch of his journeys, his experiences of a Mediterranean storm, and the somewhat perilous position in which he was placed, as one of a large party who, snowed-up on Mount Hermon for three days, had exhausted not only all their own provisions, but well-nigh all that could be found in the little Arab village where they took shelter.

SERMONS ON STANDARD DEVOTIONAL WORKS.—Following up the recent discourses on practical subjects, a course of sermons was on Sunday commenced in St. James's, Piccadilly, on standard devotional works. The course includes six sermons, and the works chosen are "De Imitatione Christi," "Pascal's Pensées," the "Vie Dévote" of St. François de Sales, "Baxter's "Saint's Rest," the "Confessions of St. Augustine," and Taylor's "Holy Living and Dying." The church was crowded in the afternoon when the first-named work was discussed upon by the Rev. F. W. Farrar, D.D., Chaplain in Ordinary to the Queen and Master of Marlborough College. He commenced by referring to the extraordinary universality of the book, which had been translated into most of the existing languages, and of which the editions and translations were counted by the thousand. Proceeding to notice the numberless controversies which have taken place as to the authorship of the Imitation, he weighed the claims of Thomas à Kempis and other reputed authors, and came to the conclusion that the hand of more than one divine was to be traced in the work. He described the book as the epic poem of the inward life; and said he found in it, as lessons for the present day, a strong protest against the encroachments of Sacerdotalism on the one hand, and against indifferentism on the other. Still the Imitation was not without its defects, and one of the greatest of them was its transcendent self-absorption. It was founded on the false notion that man's best and almost sole duty was to attend to his own salvation; while what Christianity taught was something very different. This very defect in the book, however, he construed as one of the evidences of Christianity, because it showed how infinitely higher and purer Christ's life and precepts were than even the most devoted and noble-minded of his followers.

THE REV. J. O. WHITEHOUSE AND THE LONDON MISSIONARY SOCIETY.—The following reference to the services of Mr. Whitehouse in connection with the London Missionary Society was made by the directors in their annual report:—"During the past eight years the Rev. J. O. Whitehouse has, through his position in the Foreign office, rendered

to the board very important service in their review of the society's foreign missions. He has specially aided them in the establishment and maintenance of that system of estimates and warrants by which the expenditure on those missions is at present regulated. And during the absence of the Foreign Secretary in Madagascar, he had full charge of the Foreign office, and so conducted its affairs as to merit (what he received) the warm commendation of the entire board. Mr. Whitehouse has now resigned his position in that office, greatly to the regret of the board and of his colleagues, and notwithstanding their endeavours to retain his services. They could not part with one who has laid the society under great obligations without heartily recognizing those services, which they have done in the following resolution:—'That in accepting, as they do with deep regret, Mr. Whitehouse's resignation of the important position which he has held in the Foreign office of the Mission House for a period of eight years, the board desire heartily to recognise the eminent service which he has rendered to the society, by giving to the board the advantage of his lengthened experience at a very important period of the society's history. They offer to Mr. Whitehouse their best thanks for his effective help, and they are glad to know that he will still continue to offer it in some degree as a director of the society.' The extra duties voluntarily undertaken by the Rev. W. Robinson, the home secretary, as referred to in our last number, were, as is mentioned in a letter elsewhere, those which arose out of the resignation of the Rev. W. Farebrother.

LEICESTERSHIRE ASSOCIATION OF BAPTIST CHURCHES.—The annual conference of the members of this association was held in the Baptist Chapel, Melton Mowbray, on Wednesday, May 26. About a hundred persons belonging to the Baptist denomination in Leicester proceeded to Melton to take part in the proceedings on the occasion. The morning sitting was commenced at 10.30 a.m., the Rev. T. H. Carryer, the retiring moderator, presiding. After a devotional service, the Rev. G. Howe, of Countesthorpe, was appointed moderator. He delivered an able address, in which he urged that there was no vital Christianity apart from Christ. After the usual routine business had been transacted, a resolution expressing great regret at the resignation, through ill health, of the post of secretary by the Rev. J. L. Whitley, was moved by the Rev. J. P. Mursell, seconded by the Rev. T. H. Carryer, and adopted. A number of resolutions were submitted to the conference with a view to making the association more effective, amongst them was one that a colporteur should be engaged, which was agreed to. In the afternoon the letters and statistics from the churches were given in. The secretary (Mr. J. H. Bassett), reported that there had been a clear increase of upwards of a hundred members during the year. At the conclusion of the afternoon service the Rev. F. B. Meyer, B.A., gave an interesting address on "The relation between Personal Religion and the Public Ministry." In the course of his remarks, the rev. gentleman alluded to Messrs. Moody and Sankey. They were simple, earnest men who had no pretension to eloquence or to intellectual force, but in so far as they were filled with the Spirit of God they were men who had the power of God. It was the power of God that was shaking London, and England. In the evening the Rev. F. Timmis, of Rugby, preached a powerful sermon from Philippians iii. 21. The meetings were well attended and proved to be of an unusually interesting and profitable character.

FENSTANTON, CAMBRIDGESHIRE.—In this village a new Congregational Church has recently been opened. It will accommodate some 300 people, and was erected at a cost of about 2,000*l.* Two-thirds of this amount, and the ground, were the generous gift of Mr. Thomas Coote. At the opening service the Rev. Dr. Allon preached a sermon, subsequently there was a public dinner in a tent erected on the ground of Mr. Coote at Oaklands. Mr. Bateman Brown presided. The Rev. J. G. Rogers, B.A., responded to the toast "The ministers of all denominations," and Dr. Allon proposed, "Success to the Fenstanton Church," speaking of Mr. Coote as its lay bishop. That gentleman in responding said it might be that they would succeed in implanting the roots of Nonconformity deeper in that neighbourhood; and if Nonconformity was a means of promoting the kingdom of Christ, so far they might consider it a success, but the success they wanted was not to attract members from other churches or to advance any particular sect, but to influence by religious teaching the working men and women of that village. If they did not succeed in that the success they asked for would not have been vouchsafed to them. There was no nobler thing in which a man could lay himself out than in spreading the teaching of Christ in this country. The company adjourned to the bazaar, which was held in front of the house, where stalls containing fancy and useful articles were presided over by Miss Coote and Mrs. Alport. The bazaar realised between 40*l.* and 50*l.* Then followed a public tea, the large tent being quite filled. After tea a public meeting was held in the tent, Mr. Henry Goodman presiding. The chairman congratulated the people of Fenstanton on the place of worship which had been erected. He hoped the teaching in the building would be of a practical nature; that the religion taught there would be a religion that would be useful at all times. Afterwards addresses were delivered by the Rev. J. P. Chown, on "Christ's teaching the true foundation of a happy and prosperous condition of the working classes," and the Rev. J. Guinness Rogers, on "Protestant

Christianity a needful element in the material and moral progress of nations." On the following Sunday, two sermons were preached in the church by the Rev. J. G. Rogers, who also addressed, in the afternoon, a large gathering of working men. The church, in the evening, was densely thronged.

THE YORKSHIRE BAPTIST ASSOCIATION held its annual meetings in Trinity-road Baptist Chapel the week before last. The Rev. J. Hanson, of Huddersfield (the new President), who succeeds Dr. Green, delivered an address on "The Godliness of Business and the Business of Godliness." The report, read by the Rev. J. Haslam, stated that in the seventy-three churches which had sent reports, there had been a net increase of 663 members, the largest ever reported, and that nearly all the letters from the churches spoke of quickened energies and religious awakening, and the prevalence of open-air and cottage services. In the course of the discussion which followed it was mentioned that there were something like eight towns and villages in Yorkshire, having a population of 2,000 and upwards each, in which there was no Baptist Church, and it was urged that the association should aim at carrying the Gospel into every one of these places. In the afternoon the letters from the churches were read, and statistics were given which showed the state of each congregation. The annual meeting of the Home Missionary Society was held in the evening. Mr. Joseph Brooke, treasurer of the association, occupied the chair, and the attendance was very large. The report showed that there had been unprecedented activity during the past year, and the total receipts were 1,398*l.* Addresses were afterwards delivered by Alderman Barran, Leeds; by the Rev. W. Turner, Wakefield, on "The Strength of the Christian Worker—Prayer"; by the Rev. J. Dann, Bradford, on "The Motive of the Christian Worker—Love"; and by the Rev. J. Hillman, Chapel-fold, Dewsbury, on "The Persistence of the Christian Worker." In the evening also open-air services were held in the Market-place and at Cow-green, the speakers being the Revs. R. Green, Sheffield; John Bell, Leeds; G. W. Wilkinson, Middlesborough, &c. On Wednesday the Chapel Loan Fund Society held its meeting. The receipts for the year were 1,357*l.*, and a small balance was in hand. In the twenty-three years loans had been granted to the amount of 13,090*l.*, of which 7,700*l.* had been repaid. The association sermon was preached by the Rev. J. M. Stephens, B.A., of Sheffield, from Mark iv. 30. The afternoon was chiefly occupied by routine business, votes of thanks, &c., and it was decided to originate a fund to aid in chapel-building within the association, and it was stated that sixpence from each member would realise 250*l.* Resolutions in reference to Mr. Gladstone, the Burials Bill, and the State Church having been carried, a resolution was moved by the Rev. R. P. Macmaster, seconded by Mr. Jno. Cooke, and supported by the Rev. J. Bigwood (London), commanding the British and Irish Mission to the churches. An address of regret to the Rev. J. P. Chown on his leaving Yorkshire for London was adopted, and a resolution to a like effect passed in connection with the retirement from Leeds of the Rev. W. Best to another sphere of labour. The business of the session was concluded by the passing, after a stormy debate, in a meeting of some thirty delegates, of a resolution in favour of the repeal of the Contagious Disease Acts. In the evening the Rev. J. P. Chown preached a sermon from Psalm cxxvi. 3, reviewing the progress which the association had made since he first joined it twenty-seven years ago. The chapel was crowded, and the sermon made a deep impression. One gentleman offered 1,000*l.* to the Chapel Building Fund as a thank-offering.

Anniversary Meetings.

THE FRIENDS' YEARLY MEETING.

(Second Notice.)

The "Yearly Meeting" continued its sittings throughout last week, until Friday evening, when the proceedings were brought to a termination. The various gatherings were characterised by much harmony. Almost the only occasion when a decided diversity of feeling became manifest was on Thursday, when several Friends wished the meeting to send an address to Government in favour of the repeal of the Contagious Diseases Acts. Considerable opposition was expressed, and especially by Mr. Bright, M.P., who delivered one of his most eloquent and impassioned speeches, strongly protesting against the course taken by certain Friends and others in their mode of agitating against these Acts. Although he had voted against the Acts, he not only doubted the correctness of some of the arguments adduced by these persons, but indignantly objected to the class of literature diffused in connection with the question. His own wife and daughters had received, by post, the most offensive missives of this nature. And he questioned the effect which was likely to be produced upon the mental purity of youths and young women, amongst whom, or in the hearing of whom, the arguments on this question were ventilated, with howsoever good an intention. The right honourable gentleman displayed a warmth and depth of feeling, in this speech, which many of his auditors had never heard

him evince before, and which elicited from the meeting the unusual sound of audible applause. He was followed in a similar line by Mr. Henry Fowler (a cousin, by the way, of Mr. William Fowler, the ex-M.P., who lately led the anti-Contagious Diseases Act agitation), Mr. William Eckroyd, J.P., and other influential Friends. But several speakers, and in particular Mr. Arthur Albright, of Birmingham, warmly defended the course taken by themselves in opposing the obnoxious Acts. The Yearly Meeting, however, declined to take up the subject further.

A similarly unsuccessful attempt was made, in the Yearly Meeting of the women friends, to introduce a petition to Parliament against the liquor traffic. Mrs. Bayes, an aged preacher, strongly protested against such political questions being introduced amid their religious deliberations. And she took occasion to read some of her sisters a sharp lecture on taking any prominent part in agitations for so-called "women's rights" or similar political objects. She urged them to remember that it is woman's highest duty and privilege to exemplify in the quiet retirement of home, the loving examples of religious wives, mothers, and daughters. They should cultivate domestic usefulness rather than public notoriety. They might observe how willing young girls are, at first, to be taught to make themselves useful and handy in household affairs. Then let this willingness be taken advantage of to train them up to excellence in so appropriate a sphere. But what with "Cambridge examinations," and prolonged hours of study, and such things, the girls of the modern generation are becoming too often a delicate race, to the detriment of the health and well-being both of themselves and their offspring. A number of other speakers supported Mrs. Bayes in her remarks, and the meeting decided not to entertain the petition. But several ladies pertinaciously protested against this course, even after the announcement of the meeting's decision.

Another earnest address to the women's meeting was delivered by Mr. Isaac Sharp, of Middlesborough, an esteemed minister of the Society. He took for two themes—music and dress—urging the sisters not to waste money, or precious time, in an unchristian devotedness to either. At the same time he made an admission which a few years ago would have been thought unorthodox for a Friend. He told his hearers that he believed some of them had a work to do for their Lord in the religious use of musical talents, and he exhorted them to exercise this talent under a sense of Christian responsibility and zeal. Such advice, the truth of which is now generally recognised by the Friends, is nevertheless opposed to the spirit and letter of former exhortations issued by "Yearly Meetings," and even still circulated in the Society's official books of advice. But on this, as on various other matters, of late years, a silent revolution of opinion and practice has taken place amongst the Friends.

Another feature of this Yearly Meeting, and of several, but not many, preceding ones, was the daily holding of a morning gathering for prayer by the younger members. These occasions have been much blessed, and have not only been very edifying to those present, but appear to have exercised a perceptible hallowing influence upon the other meetings. One of the American visitors, Mr. Allen Jay, exhorted parents to encourage the prayers of their children. It is well known that the "old school" of Friends often neglected this duty from a mistaken apprehension of the nature of prayer. Mr. Jay mentioned that such a Friend parent was one evening invited by her son to pray for and with him. She excused herself on the plea that she did not feel any special impulse of the Holy Spirit to pray. The boy pressed her to do so, but in vain. Years passed away, and that boy grew up to be a drunkard and a source of deep grief to his parents. Then, when on one occasion his afflicted mother expostulated with him on his conduct, he sternly replied, "You, of all persons, have no right to blame me. Remember, years ago, when I begged your prayers for me, and you refused. Now you see the consequences of your own neglect." Mr. Jay took occasion to point out from this incident the deadly error underlying some of the old Quaker views on prayer, and remarked that if that mother had not been grievously mistaken in her views about special impulses, she would have perceived that her boy's invitation to prayer was, in itself, as true and plain a call from God to prayer as any inward impulse could convey.

During another sitting an aged Friend, from Oxfordshire, expressed some want of unity with a previous devotional meeting where much prayer had been offered. He added, "It is a very awful thing to pray." Another Friend briefly replied, "It is a still more awful thing not to pray, or to withhold prayer that may be blessed."

Amongst the general business of the Yearly Meeting was the reception of an interesting report from a committee of Friends appointed to promote evangelistic work in France. Other reports on the education of the children of the Society, and on a series of recent visits to the provincial and separate meetings of the body, claimed much serious attention. On the whole, this "Yearly Meeting" has been specially influenced by the "revival" spirit now moving amongst many of the church; and this influence has given a very solemn and fraternal character to the successive sittings. After the conclusion of the Yearly Meeting a considerable number of Friends proceeded to Brighton, in order to attend the series of religious conferences conducted by Mr. Pearall Smith and other active evangelists.

BAGGED CHURCH AND CHAPEL UNION.

One of the latest of the "May meetings," but not one of the least in importance, although held in the lower room of Exeter Hall, is that of this society. It is true that those who met to celebrate its twenty-second anniversary were not numerous, but then most, if not all, were not only hearers but doers of the word, and if the same could be said of the greater numbers who so often filled the larger hall above, the result reported would be far greater also. Mr. Robert Baxter was to have taken the chair last Wednesday evening, but his recent domestic affliction in the loss of his son, Mr. Dudley Baxter, was sufficient reason for his absence, and the post was efficiently occupied by Mr. F. A. Bevan. Prayer having been offered by the Rev. J. Richards,

The Rev. HUGH ALLEN, D.D., the hon. secretary, read extracts from the report, which stated that the object of the society is to raise funds to assist in providing buildings for places of worship for the exclusive use of the destitute poor of the metropolis. This society conveys the glad tidings of salvation by Jesus Christ into the very midst of the dark, wicked, and densely-populated parts of the metropolis. These localities are peopled by those who are so poor and wretched that they will not attend the places of worship where the respectable part of the population assemble; therefore we must follow them to their own retreats, and there afford them opportunities of meeting together for the worship of God. Rooms have been hired, and suitable buildings erected for this purpose, in various parts of the metropolis; the expenses connected with which have been defrayed, to a considerable extent, by grants from this society. The services conducted in these places are specially adapted to the character and circumstances of those who attend. Great plainness of speech is used in speaking to the people. The agents who conduct these services are chiefly missionaries or Scripture-readers, and sometimes clergymen and ministers. The number of such places for religious service now in connection with the union is ninety, but although there are openings for many others the operations of the committee are hampered through want of funds. Copious extracts from local reports recording striking cases of conversion through the union's agents are given in the general report. One of these ragged churches is in connection with the Field-lane Institution, where there has been an average attendance of from 500 to 600, or 27,000 throughout the year. Though the bulk are outcasts or criminals, no congregation can behave with greater decorum; the preservation of order depending solely on themselves. "To say that this ragged church has contributed its quota to the social tranquillity, and even to the spiritual life of England, is not to exaggerate facts. Not a few whose characters were deeply depraved, whose lives were a long career of rapine, have, through its instrumentality, been transformed into good and industrious citizens, earning their bread by honest labour. Others, who are bright illustrations of the power of the Gospel to lift men out of moral mire, have, either at home or in the colonies, become faithful evangelists to the very classes from which they sprang." The total income of the union for the year was only £500. 0s. 9d., and in announcing this Dr. Allen said it grieved him to read out such a statement, as he could not help thinking that a society which was doing such a real amount of good as was evidenced in the report which they had heard, deserved much more support from the Christian public than it had hitherto received.

The CHAIRMAN in his remarks mentioned that he had been dining with Mr. Moody, who had said London was in a very bad way. He inquired, "In what way?" Mr. Moody replied, "in every way," and said especially there was a great want of large places where the people could be gathered together to hear the Gospel, and he expressed his intention to ask the rich people for some thousands of pounds for the erection of such halls in London. He (the Chairman) only hoped he might get it, and he wished Mr. Moody had been there that evening to hear such a report, which encouraged them to believe that real good was being done. As an illustration of the difficulty of getting the class they wanted to come to hear the Gospel, he related his experience when asking some working-men standing at the street corners to come to one of the schoolrooms. One said, "Is Mr. Moody going to be there? if he is we'll come." Another took him aside and whispered that he was very thirsty, and if he had the price of half-a-pint of beer, he would be sure to come. (Laughter.) That showed him the practical difficulty there was in getting that class of persons to come, but it was not because it was difficult that they must despair of them, because they had that to set before them which would do them good for time and eternity. If they went forth in the strength of God souls would be converted. (Cheers.)

Sir R. W. CARDEN, in moving the adoption of the report, said that the churches which were built, although they contained some free sittings, were not occupied by the poorer class, but by those who could afford to pay for their sittings. As the poor would not come to church they must go to them, and they liked gentlemen who were not clergymen to speak to them.

The Rev. W. STOTT seconded the resolution. The late Duke of Wellington was once about to receive the Lord's Supper, when a poor man, who was about to kneel down beside him, was stopped by the verger, who told him he must not kneel there, as the duke was about to receive the sacra-

ment. But the duke looked round and stretched out his hand to him saying, "Kneel down, my brother, we are on a level here." It struck him that kind of feeling did not exist so widely as it ought. There was a disinclination to mix with the lower strata of society. It was because of this wide gulf between the rich and the poor, and because the latter had a wrong impression as to the feeling of the rich towards them, that they kept themselves apart, and it was difficult to make them believe that they were wanted in the house of God. The agents of that society went to those poor outcasts with the Gospel, and he related several cases in which good results had taken place. He regretted that the income had fallen from £827. last year to £557. this year, and he hoped that those who had contributed something like £20,000 to the revival movement would assist that society in its efforts to reach the lower strata of humanity. It was a work on which he believed the Master looked with satisfaction. As Garibaldi had succeeded in exciting enthusiasm in the people of Rome in favour of his scheme for cleansing the Tiber, so they needed to arouse the enthusiasm of the Christian Church in the effort to turn the moral waste of London into a fruitful garden of the Lord. (Cheers.)

The Rev. G. H. STANTON moved the following resolution:—

That while it is declared in Holy Scripture that, in all ages of Christianity, it has pleased God, by the preaching of the Gospel, to save them that believe its sacred truths, this meeting is deeply sensible of the importance and necessity of bringing the poor (who do not, and who will not, attend the services of our ordinary places of worship) under the sound of the Gospel trumpet, in buildings suitable to their comfort, and in forms and language adapted to their capacities; and in order thereto that every means should be adopted, in these days of spiritual ignorance as well as of spiritual privileges, to proclaim that Gospel, in all its fulness and faithfulness, to the poor within our reach, and to inculcate in their minds such views of "the beauty of holiness" and the happiness of religion as, under the Divine blessing, may prove effectual to the salvation of their immortal souls.

He confessed that the ordinary means used had failed to reach those for whom the Gospel was first intended. They had misdirected their labours in building large and splendid places which had only scattered the birds they intended to catch. He had been asked by a friend recently appointed vicar of an east-end parish to go and see his church, which he found a very handsome building in the Gothic style, but his friend told him that, although everything was ready, they could not get the poor people to come in. They came and peeped in, but when they saw what a fine place it was and how light it was, they were ashamed of their rags and went away again. That was a place with sufficient endowment for the minister and curate—two educated gentlemen—and yet it was comparatively useless. What was needed was not splendid buildings, but simple places adapted to the comfort of the poor, and services adapted to their capacity. He confessed that elaborate liturgies were not adapted to those poor people. He was growing very Radical in some of his opinions, and he was longing for the time when there would be more freedom in the Church, and they would be able to tuck up their sleeves and go into that matter without the lot of old notions which had come down to them. It was impossible to collect those people and the rich together. The rich had to be reached through the intellect, but the poor through the emotions. A beautiful building had been erected at a sea-side place for the fishermen, but at the opening service the preacher found that his congregation consisted of the *elite* of the town, and not the fishermen. As he had brought his MS. sermon intended for them, he was obliged to deliver it, but he unfortunately read in the course of it, "I know that the greater number of you people can neither read nor write." (Laughter.) He thought the Church had largely misdirected its energies in spending time and thought and money on the machinery instead of on the men. In the New Testament greatest stress was laid upon the men and not the machinery. They wanted men upon whom God had laid His ordaining hand. He was thankful to the society for the help it had afforded him in St. Giles's, and he was sure their efforts would be abundantly rewarded. (Cheers.)

The Rev. J. S. MORRIS seconded the resolution, which was adopted.

The Rev. W. TYLER moved, and the Rev. H. SINDON, vicar of St. George's-in-the-East, seconded, a vote of thanks to the chairman, and the meeting was closed with the benediction.

FREEDMEN'S MISSIONS AID SOCIETY AND THE JUBILEE SINGERS.

The third annual meeting of this society was held at the City Temple, Holborn Viaduct, on Monday evening. Owing to the presence of the Jubilee Singers, the spacious building was crowded in every part, and an overflow meeting was held in the schoolroom beneath. The singers, ten in number, were very warmly welcomed on taking their seats in the gallery behind the pulpit. The Rev. Dr. Parker commenced the proceedings with a short prayer, and the Earl of Shaftesbury, having after some difficulty succeeded in reaching the platform, occupied the chair for a short time, and made a brief but energetic speech, in which he gave the Jubilee Singers a hearty welcome on their return to this country, and wished them God speed in their noble object of seeking to educate their brethren, and to fit them for missionary labours. He was glad to know that 160 young

men were prepared to offer themselves for that work. The Rev. Lt. D. Bevan, LL.B., read a few extracts from the report, which referred to the retirement of the Rev. Dr. Healey, and the appointment, as his successor, of Dr. A. O. White, who had already won their esteem and confidence. £8,000 had been devoted to scholarships for the education of young coloured men for missionary work. The American Missionary Association had 63 churches, 47 common schools, 19 normal schools, 17 chartered institutions with theological departments, and 316 teachers and missionaries. The income of the society had been £1,304. £700 had been sent to the American Missionary Association, and they had a balance in hand of £250. The singers then sang a piece, commencing, "Ain't you glad you got religion?" after which the Rev. Dr. Parker addressed the meeting in a humorous style, introducing some of the negroes' witty sayings and sermons. The Rev. Dr. Fraser, and Dr. A. O. White also addressed the meeting, but the greatest interest was manifested in the pieces sung by the singers, and in the remarks made by one of their number, Mr. F. J. Loudin, who gave expression to their gratitude for the welcome given to them that night, and for all the sympathy shown them by the people of Great Britain when they were enslaved. The remembrance of that support the lapse of time would never obliterate. They had been driven by their sufferings to the Only Refuge, and they now came to the people of England with the songs with which they had solaced themselves while in the house of bondage. He asked their sympathies and their prayers and their influence on behalf of his brethren, that they might be educated and raised up in the scale of humanity. A good collection was made, and the meeting, which was very enthusiastic throughout, closed with a verse of the national anthem, and the benediction, pronounced by Dr. Parker.

SEAMENS' CHRISTIAN FRIENDS SOCIETY.—The friends and supporters of this mission met to celebrate the 29th anniversary on Tuesday, May 11th, at the Institution, London Docks. Colonel H. Brockman was chairman, and among the gentlemen who pleaded for the mission were the Revs. G. M. Murphy, M.L.S.B., W. Frith, F.R.G.S., J. H. Blake, J. De K. Williams, Major W. Handyside, R.A., etc. An interesting report of the past year's operations was read by the Rev. G. J. Hill, in which it was stated that the missionaries in London, Liverpool, Whitehaven, Workington, Maryport, Isle of Man, &c., had held 1,146 religious services in Bethels, on shore and ships afloat, besides a number of foreign services and temperance meetings. They had also made 6,485 visits to ships and sailors' homes, and distributed 119,380 tracts and magazines, 248 bound books, 3,190 small books, 489 Bibles and Testaments, and 143 Gospels in English and foreign languages. Twenty-five vessels had been supplied with parcels of books and periodicals. 14,000 seamen had frequented the reading rooms, and yearly one hundred children had attended the school. The income had been £911. 12s. 2d., and the outlay £901. 18s. 1d.

Correspondence.

LONDON MISSIONARY SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—On the principle of "honour to whom honour is due," kindly allow me space to correct a slight error occurring in a paragraph in your last issue.

I am there represented as having borne the responsibility of the foreign office department during the absence of Dr. Mullens in Madagascar; that is a mistake, as my friend the Rev. J. O. Whithouse undertook and discharged most efficiently the duties of that post. The personal reference to myself at the annual meeting had relation to the "home and deputation departments" of the society's work exclusively.

Yours truly,
ROBERT ROBINSON,
Home Secretary.

Bloomfield-street, E.C., May 29.

THE BURIAL ACTS AND DISSENTERS.

To the Editor of the Nonconformist.

SIR,—I am glad that your correspondent, "Religious Equality," has not only complained in the press of the treatment to which Dissenters are exposed at the Kensington Cemetery, but has done, what ought always to be done in such cases—he has made his complaint to the Burial Board. I shall be interested in hearing the result, but, meanwhile, I beg to express a doubt whether the Burial Acts are responsible for the grievances inflicted in this case, or in others of a like kind.

Certainly in regard to burial fees, it cannot be rightly said, that "the law is very partial and unjust," whatever the administration of the law in particular cases may be. For while in the consecrated parts of parochial cemeteries the same fees must be paid to the clergy, and other officials, as have been paid in the closed churchyards, those who use the unconsecrated parts are expressly exempted from such payments, and are required to pay only such fees as are fixed by the boards. If those boards exact the same fees all over the cemetery, they act contrary to the express words of the statute, and steps should be taken to stop their illegal action.

I avail myself of the opportunity of stating that, as the little pamphlet entitled "The new Burial Acts as they affect Dissenters," which I wrote some years ago, is out of print, I hope to find time to prepare a new edition, and for that purpose should be glad to receive information, and practical hints, from Nonconformist members of burial boards and others; that any new points which have come up in connection with the working of the Acts may be dealt with.

Probably most of the large towns are provided with cemeteries; but there are a large number of other places where the necessity for studying the Acts must arise before much more time has elapsed, and it is in small towns and country parishes that practical information and advice are most needed.

Yours very truly,

J. CARVELL WILLIAMS,
Sergeants'-inn, Fleet-street, June 1.

THE LATE REV. JAMES MURSELL.

To the Editor of the *Nonconformist*.

SIR.—To-day we followed to the grave the body of our late minister, and very dear friend, the Rev. James Mursell. Suddenly called from his great and responsible work at the early age of forty-five, he has left behind him a widow and nine children, all of them entirely dependent upon such provision as generous hearts may be inclined to make for them. We trust that as a church we are not slow to recognise the great responsibility that God has cast upon us; we have faith to believe that He will provide, and that none of them that trust in Him shall be desolate. We have opened a fund on behalf of the family, and have appointed the deacons a committee, with Mr. George Angus as treasurer. We acknowledge with especial gratitude the generous offers that are already coming to us not only from our own congregation but also from Christians of other denominations; the warm heart and Catholic sympathies of our dear friend having won him the respect and love of all who knew him.

Feeling assured that very many will be anxiously thinking of the widow and fatherless children, we deem it best to give this information through your columns.

I am Sir, on behalf of the Committee,

Your obedient servant,

CHARLES ROSEVEAR

(Secretary to the Fund).

Benwell View, Newcastle-upon-Tyne, May 31, 1875.

RELIGION IN THE RURAL DISTRICTS AND THE ESTABLISHMENT.

To the Editor of the *Nonconformist*.

SIR.—The theory of an Established Church is practically worked in this district in a way as thorough, if not more so, than in any other part of the country. I am living in the centre of many small villages, the population of which for the most part numbers from 150 to 300 persons. Each of these villages has its State Church and its clergyman. Did the Establishment answer the purpose for which it is supposed to exist, here, if anywhere, we ought to find the people well instructed and enlightened in Christian truths, and as a result there would be a high moral and religious tone in our midst. Therefore home missionary enterprises, extraneous religious help of any kind, and the work of voluntary churches would be quite superfluous.

The reverse of all this is actually the case. The people for the most part are ignorant and generally careless and indifferent about all religious matters. They are degraded and low. The churches are ill attended. The clergy, as a rule, are respected and listened to according to the amount of alms, charities, &c., which are placed in their hands by wealthy landowners and others for distribution. The most elementary truths of the Gospel are unknown and unlearnt. What religious life there is amongst us is chiefly found among the Wesleyans and Primitive Methodists, whose energies are too often spent in a struggle for existence.

My barn is now open on Sunday afternoons for evangelistic services. The second was held last Sunday, when we had some 300 eager and attentive listeners; showing very clearly that when the Gospel is fully and plainly taught the people are anxious to learn. In advertising these services I addressed myself to the clergy, making it clear to them that they were to be wholly of an unsectarian character. They have, however, held entirely aloof, and have spared no pains to let their dislike of these meetings be known. The beneficial influence that has attended, and will attend, these services of the Evangelisation Society should be followed up by the ministrations and agency of an efficient Free Church, so that the good begun, may with the Divine blessing be strengthened and perfected. What an obstacle—humanly speaking, an insuperable obstacle—this State-Church system would be to the movement?

The Established Church in these districts has had full sway for hundreds of years, and by common consent it is found wanting. Even the farmers, accustomed as they have been for generations to their regular church-going, and their respectful submission to clerical guidance in all matters parochial, are dissatisfied, and longing for something better. I cannot but think that, as was shown by the late Breconshire election, when the farmers come to know that their vote is secret they will, at the ballot-box, declare for disestablish-

ment, for "there is a growing alienation between the clergy and the laity."

The Manchester Congregational Board lately declared that, "The Established Church is the greatest artificial hindrance to the progress of the Gospel in England." This statement is practically illustrated in these parts. Is it wise to leave the solution of this question to the Millenium?

I am Sir, yours faithfully,

ALBERT COOTE.

Thruxtion Down Farm, Andover.

To the Editor of the *Nonconformist*.

SIR.—The letter of Mr. Arthur Clayden, which appeared in your columns last week, has occasioned me surprise and grief—surprise that so able a man should reason so wildly, and grief that so good a man should unjustly and flippantly reflect on the Nonconformist ministry.

With all that Mr. Clayden says about the condition of Dissent in the villages and small towns of the South and West of England, I agree. In such places, as a rule, Dissent is just tolerated, and the condition of its existence is that it shall not be obtrusive. The lot of the tradesman is deplorable in the extreme. He knows that his bread depends largely on his Church customers, and that it would be woe to him if he disturbed the ecclesiastical peace. Separation of Church and State, if advocated by him, would often mean separation from the only available means of life. Now, all this Mr. Clayden traces to the inefficiency of the ministry; and here, as it seems to me, he is clearly wrong.

To begin with, I utterly deny that the ministers of the small towns, even in the south and west of England, are so inefficient as your correspondent represents. Many of these men are known to me. I have exceptional opportunities for forming a correct estimate of their character and ability; and I don't hesitate to say that, speaking of them as a whole (I am painfully conscious there are exceptions), they are gifted and cultured men, fully equal to the positions they occupy. It is true they are, for the most part, poorly paid, but this only brings out in bolder relief the strength and purity of the motive by which they are sustained. To speak of these men broadly, without the slightest effort at discrimination, as "the half-educated shopmen, clerks, &c., who go towards making up the roll of Dissenting parsondom," is more than unjust—it is cruel.

But assuming that Mr. Clayden is right, and that in rural districts there is a crying need for a more learned ministry, I want to know how, by adding to the culture of the pulpit, you are to give courage to the pew. Will it follow that if the preacher is a Bachelor of Arts, the hearer will be a brave man, and that he will attend Liberation meetings, and rise superior to every consideration save that of principle and honour? If Mr. Clayden will make inquiry in those towns that are favoured with ministers of the highest scholastic attainments, he will only find fresh instances of that which he laments, and he will see that culture can be associated with cowardice as well as with courage. Christianity is the Divine scheme for converting common-place men into heroes, and the efficacy of this scheme is not altogether dependent upon the culture of its exponents.

If Mr. Clayden will think the matter over a little more closely, he will find that the fetters of rural Dissent have not been forged by ignorant Baptist and Independent ministers, but by the State-Church system. Establishments are necessarily exclusive and oppressive: they are principally responsible for the mental and moral servitude which, in common with your correspondent, I deplore; but the remedy is to be found, not in a more highly cultured Dissenting ministry, but in the separation of Church and State. It will only be when men are equal in the sight of the law that they will be equal in the sight of each other.

Respectfully yours,

OSCAR.

London, May 31, 1875.

The *Athenaeum* and the *Academy* state that "The Life and Letters of Lord Macaulay," a work which has long been in preparation by his nephew, Mr. G. O. Trevelyan, M.P. for the Hawick District of Burghs, is now in the printer's hands, and will be published in the next publishing season.

A copy of the edition of the Bible, printed by Gutenberg, at Mayence, between 1450 and 1456, was discovered last autumn in the vestry of the Church of Klein Bautzen, in Saxony. It is printed partly on paper, partly on parchment. It was presented to the church in 1677, and had lain nearly 200 years among the psalm-books and Bibles, being mistaken for a manuscript Bible. It has been purchased for about 450*£* by an English collector.

SUNDAY SCHOLARS AT THE CRYSTAL PALACE.—On Wednesday next, June 9, the third annual Sunday-school festival will be held at this popular place of resort. Some 5,000 scholars and teachers from the London schools will make their appearance in the great orchestra and sing a selected number of popular pieces, for which they are being put through a course of training. They will be assisted by the great organ, and by Mr. Harper's trumpet accompaniments. Last year some 21,000 persons were present at this festival, and we doubt not next Wednesday's entertainment will be equally attractive.

THE WOMEN'S SUFFRAGE MEETING AT ST. GEORGE'S HALL.

(From our own Correspondent.)

On Saturday night the lady leaders of the Association for securing for women the same rights in connection with the Parliamentary franchise as are possessed by men, held their annual public meeting in London, at St. George's Hall, Langham-place. It was anticipated with more interest than usual, from the character of the recent debate and division on the Women's Disabilities Bill—the division having placed the bill in an advanced position; while in the debate it had been more ably, and also more vehemently, assailed than on any previous occasion. So the hall was crowded, and by an audience the greater portion of which paid half-a-crown, or a shilling, for their seats. Not that all who were present were friendly to the object of the meeting; for there was evidently a minority with very decided views the other way, and though the meeting was, on the whole, an orderly one, that fact was every now and then made apparent by exclamations, and other expressions of dissent.

The proceedings did not begin till eight o'clock, and there were a good many late comers even then. Mr. Dixon, M.P., who presided, said he would occupy the time while the meeting was settling down, and proceeded to explain, and vindicate, the purpose of the meeting. He was, however, considering the time, too long, and had better not have anticipated the addresses of the ladies, who, it had been announced, were to reply to the speeches against the bill in the late debate. When Mr. Dixon had finished, two of the male sex in the meeting essayed to speak—one to reply to the chairman, the other to ask if there would be liberty to speak against the resolutions. The chairman replied that as the meeting had been called to hear the ladies, they must be heard first, and afterwards opponents might be heard—with which slender comfort the objectors were obliged to be content.

The first speaker was, as usual, Miss BECKER, who, however, did not report, as on former occasions, what had been done in support of the movement during the year, but stated once more its exact object, and dealt with the imaginary objects which proponents attributed to the association. Her chief business, however, was to reply to Mr. Chaplin, the sporting M.P. for Mid-Lincolnshire, and this she did with the clearness and incisiveness which always characterise her speaking. Mr. Chaplin objected to the bill as being an experiment for which history afforded no precedent—she wondered where Mr. Chaplin learned history! It must have been at Stoneyhurst, where all the female characters were left out of the Christmas plays! Then she referred effectively to the fact that the Sovereign was a woman; and, as there is a tendency in the present day to make light of the Sovereign's functions, she quoted Mr. Disraeli's description of her duties, and of the way in which she discharged them. She also referred to women of noble houses—"for those of royal blood were not more capable than others"—who had done the State great service. As to the united experience argument, she met it by saying that once upon a time railways, telegraphs, and the penny-post were all in the same position. With a touch of scorn, she said that the Chaplins of to-day had no more power than the popes of former days to stay the progress of beneficent movements. She made a good hit by pointing to the fact that every one of the male interrupters at the beginning of the meeting had asserted that both sides ought to be heard!

Mrs. FAWCETT, the wife of the professor, began with a reference to Mr. Smollett, M.P., over whose speech the ladies had evidently been brooding with stern determination. She, however, disposed of him with contemptuous brevity. She admitted that she felt strongly the gross coarseness and the rudeness of his remarks, which must have been listened to with shame and indignation by the House. But she hoped he stood alone, and that he would serve as a warning to others. She then turned her attention to Mr. Leatham, M.P., who had said that women did not want the parliamentary franchise. They had, however, voted largely in school board elections, and none of them petitioned against the Disabilities Bill, and she added, "So far as I can judge, there does not seem to be a female opponent against the bill present." No doubt some women were indifferent, but were not some men quite as indifferent? Nearly all the women who had done serious work for society were in its favour, and that fact should have more weight than the tittle-tattle of the butterfly women from whom some M.P.'s got their views—an assertion made with a pretty scorn, which excited both applause and laughter. She then proceeded with a solid argument, based, she said, not on abstract right, but on justice and convenience, and, among

other illustrations, said that the present Government showed a disposition to confine the redistributed educational endowments to boys, instead of extending them to girls. As for the supposed ulterior designs of women, they would be glad enough to give up speech-making. There were practical inconveniences in the way of women sitting in Parliament, and those who supposed that that demand would next be urged gave less credit for common-sense to English women than history showed that they possessed.

The next speaker was Mrs. McLaren, who was introduced as sister to Mr. Bright, but she commenced by adding, "and wife of the member for Edinburgh!" She replied yet further to Mr. Leatham, and—remembering the relationship between the speaker and the object of her criticism, and to Mr. Bright, who is opposed to the movement—it was impossible not to listen without curiosity, as well as interest, to her carefully prepared criticism—for she read her speech—a criticism which combined dignity with decision and courage. The movement, so far from arising from an unreasoning sense of what was unwomanly, was but the natural outgrowth of previous movements. When Wilberforce deprecated women's joining in the anti-slavery movement, he said that they would next be wanting the franchise, and that was a prophecy. They had next taken an effective part in the free-trade agitation. She was astonished that Mr. Leatham should have forgotten his Quaker teaching. For why should women be allowed to preach within the walls of a Quakers' meeting-house, and be silenced elsewhere?—a hit which told well with the audience. So did another, and with greater effect. It had been argued that those who were exempt from the duty of fighting for their country should not have a vote; but Quakers were expressly exempt from service in the army! Why was Mr. Leatham silent when that argument was used? George Fox would not have been, and then something was said about shabby Quakerism, which seemed to be intended as a final piece of punishment for the Quaker M.P. for Huddersfield! But Mrs. McLaren did not wholly scold. She was thoughtful and elevated in her general style, and there was a strong touch of John Bright in some of her passages—the poetical extracts included.

Miss RHODA GARRETT is Mrs. Fawcett's sister—her junior—and speaks with as much point as her sister, but puts less restraint on her powers of sarcasm. She quizzed those who were full of fears of the consequences of passing the bill, saying that she had learnt with regret that an Englishman's foes were not only the Pope and the Colored beetle, as stated by Sir W. Lawson, but his wife, his daughters, and his sisters, who would involve the country in terrible evils by their presence at the polling booths, inasmuch as if they were allowed to vote for a member of Parliament they would upset the laws of nature and reverse the decrees of Providence and of the House of Commons. She trusted that it would be shown one day that a woman could vote for a member of Parliament without losing either her head or her heart during the brief interval in which she was dropping her paper into the ballot-box, and that after going unsathed through that trying ordeal, she could return quietly home to cook the family dinner. The effect of the coarse jokes and the insulting jeers of Mr. Smollett had been to rouse women to the knowledge that, however willing men might be to flatter and to play with them, they would refuse their claim to equal freedom in terms at once humiliating and insulting. One good point in her clever speech was her allusion to the fact that Florence Nightingale, and other women, who first went out to tend soldiers wounded in war, were treated by many of their countrymen with as much opprobrium as the advocates of women's suffrage were now.

The vote on the first resolution was now taken, and it was carried with a handful of dissentients.

The next speaker was Miss INABELLA TOD. She is, I believe, an authoress, and she spoke with a force of expression and grace of style which indicated literary practice. An Irishwoman herself, she was glad that this bill had not been opposed by any Irishmen, but had been largely supported by both Irish and Scottish members. She contended that those women who did most for the suffering were in favour of female suffrage, and said that if the present leaders of the movement retired, there were behind them the great body of women who suffered from the existence of the present law. In a somewhat philosophical and historical vein she showed the folly of the supposition that the administration of the unmarried to the franchise cast a reflection on married women.

It was now ten o'clock, and there were signs of restlessness among the audience, which did not allow of a very favourable hearing for Miss WILKINSON, who, in a short and earnest speech, said that she spoke as the representative of working women.

Miss REBECCA STURGE regained the attention of the meeting by her speech, which was characterised by mingled vigour and feeling, and sometimes, very decided sharpness. She met the predictions of consequences by quoting Sir R. Peel's prediction when Parliamentary reform was threatened, and others of a like kind; and she cast ridicule on the denial of the vote because of women's want of physical strength. There was an amusing description of the miseries endured in the Ladies' Gallery of the House of Commons, and, in reply to Shakespeare's dictum that women were weak, she said that he had said some other things also, and among them, that "Men were deceivers ever," which

would be true if it were also true, as alleged, that even those members who voted for the bill did not believe in it!

Miss DOWNING, another Irish lady, dealt with Mr. Newdegate, but made a mistake in seeking to enter into the general argument at so late an hour. Then, before the vote on the second resolution was taken, the gentleman who had interposed at the beginning of the evening claimed to be heard, in accordance with the chairman's pledge. So far as the chairman was concerned, he was allowed to do so, but the meeting did not care to hear Captain JONES, especially when they found out what manner of speaker he was. For he warned the men that they would put the staff out of their own hands if they gave the suffrage to women, and when that did not affect them, said that they were "green," and "silly," and had been compelled to come to the meeting by their wives, or sisters, or had been paid. The meeting shut him up after a few minutes, and then a female volunteer on the platform—evidently contrary to the wishes of the promoters of the meeting—laid a heavy hand on Captain Jones, in a speech characterised by energy, rather than refinement.

After the resolution had been passed, Mrs. T. TAYLOR and Miss LILLIAN ASHWORTH proposed a vote of thanks to the chairman, in short speeches. The latter replied to Captain Jones with a graceful raillery just suited to the man and the occasion, and then, at past eleven o'clock, the proceedings came to an end. They had been well sustained throughout, and very effective; but why should opera-hours be chosen for meetings of such a character?

SKETCHES IN PARLIAMENT.

(From our Correspondent in the Gallery.)

The high debating power of the House of Commons—the continued existence of which is occasionally, and not without reason, questioned—was justified on Thursday night. The subject of debate was not an actually exciting one, being only a matter of the savings-banks. But it led up to a well-sustained fight, in which Mr. Gladstone figured prominently, and with all his old power. It had been said that the right hon. gentleman would be present, and would speak on the Monday when Mr. Fawcett brought on his resolution on the subject of Local Taxation. He came to town to vote in the division, but took no part in the debate. The subject of savings-banks was, however, the one allurement which he for many reasons found it impossible to withstand. The Post Office Savings Bank is a thriving child of his own, which for many years has been forcibly tied to a weakling that, unable to draw nourishment from its own resources, lives upon its healthy companion. The old Savings Bank is the Chang of these financial Siamese Twins, and wasting away by reason of fundamental unhealthiness, it perilled the life of the otherwise virile Eng. When Mr. Gladstone projected the Post Office Savings Bank he—as he told the House to-night in a burst of indignation—was compelled to subject them to the malign influence of the proprietors of the old Savings Banks, and to introduce into the system a series of absurd and indefensible restrictions, with the sole view of preventing the full growth of the new banks at the expense of the old. Now, the accumulating losses on the old banks have landed the State in a deficit of upwards of 3,000,000*l.*, and the Chancellor of the Exchequer gracefully proposes to "jumble up the accounts" of the two systems, as Mr. Lowe put it, so as to carry on the business of the old Savings-Banks at the expense of the legitimate profits of the Post Office Savings Bank. Against this Mr. Gladstone protested with all his familiar vigour, sounding a true to those little compliments with which he has been accustomed to temper his controversies with his old *protégé*, the present Chancellor of the Exchequer, and mercilessly exposing the inherent weakness and shiftiness of the scheme. In this undertaking he was well supported from the Liberal side, Mr. Lowe dropping in with one of his trenchant speeches, every sentence of which is as the blow of a hammer; Mr. Childers, Mr. Playfair, and even Lord Frederick Cavendish, keeping up the attack. On the Conservative side there is no one but Mr. Hubbard who makes a special profession of knowledge of figures, and he was by no means enthusiastic in his support of Sir Stafford Northcote. Mr. Gladstone kept "pegging away" even after the House had gone into committee, and in the end, the Conservatives being in a helpless and evident muddle, Mr. Disraeli took the significant step of moving to report progress—the night being yet young and the Government usually urgent for going on with a committee at least up to midnight. But, as the Premier said, it was "inexpedient to continue the discussion," and accordingly it was brought to an abrupt close. I should not be sur-

prised, when the bill comes on again, if the Chancellor of the Exchequer was to announce either some modification in his scheme or its entire abandonment. For a Government which specially affects the support of the "working man," it is not well for the personage to be shown in the clear language of Mr. Gladstone, that in order to bolster up private enterprises, the Ministry are about to rob the Post Office Savings Bank, the working man's special bank, of its annual profit, which would otherwise go in reduction of taxation.

Sir Charles Dilke has been poking about in certain dimly-lighted dustholes, overlooked by the action of the Municipal Corporation Reform Act, and has found not less than ninety-six places in England and Wales whereto the Act does not extend. And pretty places they are, too, if Queenborough, New Romney, and Woodstock, which Sir Charles described at length, are anything like fair samples. Lord Randolph Churchill, who represents the free and independent electors of Woodstock, affected to defend these corporations in a speech which was one of the finest bits of burlesque argument and affected indignation which the House has listened to for a long time. It suffers a great deal in reporting, lacking the finish of the young lord's grave aspect and air of virtuous wrath at Sir Charles Dilke's "reckless accusations." The conclusion was specially fine, when, turning towards Sir Charles, Lord Randolph almost affectionately bewailed a course of circumstances which had led the hon. baronet to devote his great talents to the cruel vivisection of an unfortunate mayor. Poor Sir Richard Baggallay, the Attorney-General, was quite lost in this encounter of wit. He had heard the House laughing in its merriest tone, and, like the reader of *Punch* in his degenerate days, took it for granted that there must be a joke somewhere. But he gave up all idea of playing with it, as Mr. Disraeli could so well have done, and with a bewildered acknowledgment of his belief that "two amusing speeches had been made," fell to abusing Sir Charles Dilke, for having made these statements in the absence of the parties accused. What did the good man want? Did he desire to have all the members of the "three families" that compose the Corporation of New Romney at the bar to explain the mysteries of their elections and the miseries of their municipal ages? Did he want to have the Mayor of Woodstock to confront Sir Charles with his version of what he really had said when the police informed against him for breach of the Licensing Act? Or did he hanker after the presence of the Mayor of Queenborough, attired in the trousers for the purchase of which a long dead Queen had partially provided? The fact is, that never were the hackneyed instructions in the event of having "no case" more literally or, to tell the truth, more clumsily followed, than by Mr. Disraeli's Attorney-General. There was nothing to be said in favour of these boroughs, and so Sir Richard Baggallay began to abuse the plaintiff's attorney. It would not have been very pleasant to the feelings of anyone on the Treasury Bench when presently Sir W. Harcourt rose and explained in simple words suitable to the comprehension addressed, that Lord Randolph's Churchill's "defence," which Sir Richard Baggallay had thought so "conclusive," was nothing more than an elaborate joke, and that more wise folk than his lordship had admitted that the charge of Sir Charles Dilke was unanswerable. On the whole it was a charming debate, not too long, and not perilled by discursiveness or redundancies. Moreover, apart from its literary interest, it will, sooner or later, be instrumental in wiping out what is a very serious scandal on our national system of local government. After the exposures made in the quiet yet masterly speech of Sir Charles Dilke, the eccentricities of the municipalities of Queenborough, Woodstock, and New Romney, are surely doomed. After this subject had dropped Mr. Jenkins brought on the long pending resolution for a royal commission to inquire into the circumstances attending the distribution and application of the property of the late Church of Ireland, and admirably succeeded in showing how a good case might be damaged by the unfortunate tone and manner of its advocate.

On Monday night the resolutions of Lord Hartington on the question of the presence of strangers in the House of Commons, which have for so many weeks remained upon the order book, were finally removed, though it cannot be added that it was done in a satisfactory way. Mr. Disraeli, coming down from the high horse he rode when first challenged by Mr. Sullivan, brought in a resolution that virtually embodied the latter of the resolutions introduced by Lord Hartington, which abolished the ridiculous law vesting in a single member—Mr.

Bigger, for example—the right to close the galleries whenever it occurred to him so to distinguish himself. But the Premier stopped short of the natural goal of the forward step, and sternly declined to acknowledge the presence of the Press, the temporary absence of the representatives whereof Col. Mure felicitously described as "casting a blight" over the assembly. The result of this is that whilst the right to exclude strangers is limited—or rather extended—to the whole House, it still remains a breach of privilege to publish the debates of the House! Mr. Sullivan was, I think, pretty safe in his prophecy that before five years are past the question will have to be reconsidered and placed on a common-sense footing.

FOREIGN MISCELLANY.

The Governor of Westphalia has summoned the Bishop of Münster to resign his see.

By the recent earthquake in Asia Minor several villages were destroyed and more than two thousand lives lost.

The celebrated Erie Railway is insolvent, and President Jewett has been appointed receiver by the New York Supreme Court.

Gopal Rao, the new Guicowar of Baroda, was installed with great ceremony on Thursday, and perfect tranquillity prevailed in the city.

In the Italian Chamber on Thursday, Garibaldi brought forward his plan for the improvement of the Tiber, and the House unanimously decided that it should be taken into consideration.

In a skirmish at Alsora, it is stated, the Carlist leader Dorregaray was wounded in the thigh, and seventy of his men were killed and 200 put *hors de combat*.

An order has been received at Berlin from Prince Bismarck, dated Friedrichsruhe, in Lauenburg, decreeing the dissolution of the press bureau attached to the Foreign Office.

While a large congregation were assembled in a Catholic church at Holyoke, in Massachusetts, a fire broke out in the building, and in the struggle of the people to escape sixty persons were killed.

Sir Garnet Wolseley has been entertained at a banquet in Durban, and is making a tour along the coast. The bill to sanction the removal of Langalibalele has passed a second reading in the Cape Legislature.

The Italian Senate has passed, by 60 votes to 25, the new Recruiting Bill, including the 11th clause, which compels ecclesiastics to serve in the army, a motion recognising that priests would be employed by preference as non-combatants being also adopted.

Four of the persons who took part in the attack on a Catholic procession at Brussels on Sunday week have been sentenced to imprisonment of from fifteen weeks to a month. Processions also took place on Sunday at Brussels, Antwerp, and Ghent. Some opposition to them was made, but disturbances were prevented by the military and police.

The new bed which has been made for the Danube was formally opened on Saturday, in the presence of the Emperor of Austria. His Majesty, accompanied by the Archdukes, ministers, and diplomatic body, made a trip on board the steamer Ariadne, and was everywhere enthusiastically saluted by the large crowds which had assembled.

To Let! To Let! To Let! Such is the melancholy notification which meets one's eye everywhere here, even on Broadway, the great thoroughfare so often talked of as the pride and boast of America. At present the best part of this once busy street, say for a mile from Canal-street up town, is to a great extent unoccupied.—New York letter in the *Globe*.

KING OSCAR is on his travels. He has been received with great distinction in Denmark. Cordial expressions of friendship and goodwill were exchanged by the Kings of Denmark and Sweden in speeches delivered by them at the banquet given in honour of the royal visitors at Copenhagen. The King and Queen of Sweden have since been at Berlin. Accompanied by the Emperor William and the members of the imperial family, they were present at a grand military review on Saturday, and afterwards attended a State performance at the Opera House.

AN EXTRAORDINARY ESCAPE was recently made by five convicts from Sing Sing Penitentiary, New York. The Hudson River Railway passes through the prison under an arch, and in some way the convicts got access to the line. Just at daylight, a goods train coming along, they jumped upon the engine, and, presenting pistols at the driver and stoker, compelled them to get off. Detaching the engine from the train, they started on it down the road. In a few minutes the prison people were aroused, and a telegram was sent to the next station, directing the pointsman to throw the engine into the Hudson River by opening a switch. The convicts, not understanding how to ran it, had not gone far before they managed to blow out both cylinder heads, and, abandoning the disabled engine, they took to the woods. None of them have been recaptured. Two of the fugitives are convicted murderers.

AMERICAN POLITICS.—The Pennsylvania Republican Convention has re-nominated General Hartranft as its candidate for the Presidency. Resolutions have been passed eulogising President Grant, but opposing his re-election for a third term of office. The convention also recommends the reduction of the national debt. President Grant has written as follows to the

chairman of the Pennsylvania Republican Convention:—"I am not, and never have been, a candidate for renomination to the Presidency, nor would I accept such nomination if it were tendered unless under circumstances unlikely to arise which would make acceptance an imperative duty on my part."

THE FRENCH PEACE SOCIETY held a meeting on Thursday, under the presidency of M. Franck, Professor of International Law at the College of France. The sitting was principally devoted to the reading of a treatise by M. Joseph Garnier, of the Institute, on a practical way of arriving at an international understanding for diminishing the effects of war. The writer said that had an international court of arbitration and corresponding laws existed, the panic of the last few weeks would not have assumed the proportions which it did. Referring to the coming Congress at St. Petersburg, M. Garnier expressed a hope that the various European States would come to an agreement for bringing about a "progressive and simultaneous disarmament." He particularly dwelt on the gravity of the continual alarms excited by the maintenance of large standing armies by the great powers. M. Royer-Collard said that in his opinion strategists ought to be associated with jurists to consider the consequences of a general disarmament, and the manner in which it might be adopted under the present state of things in Europe. The debate was eventually adjourned.

Epitome of News.

The Queen gave a ball on Wednesday evening in celebration of her real birthday to the servants and tenants on the Balmoral, Aberfeldie, and Birkenhead estates, at which Her Majesty was present, accompanied by Princess Beatrice and the Princesses Victoria and Ella of Hesse.

The Queen, with the Princess Beatrice and ladies and gentlemen in attendance, attended Divine service in Balmoral Castle on Sunday. Principal Caird, of Glasgow, preached. The Principal also preached in Crathie church, at noon, but none of the royal family were present.

On Saturday the official celebration of Her Majesty's birthday took place with the customary rejoicings. There was the usual inspection of the Household Cavalry in St. James's Park, and a parade of all the troops at Aldershot took place in the Long Valley. In the evening banquets were given by the great officers of State and the leading members of the Administration, and many of the public buildings and the houses of the royal tradesmen were illuminated.

A good many military and civil honours were conferred in connection with Her Majesty's birthday. Three new Field-Marshals were gazetted—the Prince of Wales, Sir J. F. Fitzgerald, and the Marquis of Tweeddale.

The Prince and Princess of Wales, the Duke and Duchess of Edinburgh, and several other members of the royal family, went to Epsom on the Derby Day, and were also present at the Oaks on Friday.

The Canadian papers understand that the Princess Louise and the Marquis of Lorne contemplate visiting Canada and the United States during the summer.

Amongst those who dined with the Premier on Saturday were the Prince of Wales, the Dukes of Sutherland and Cleveland; and the Marquises of Bute and Stafford; Sir Robert Peel, M.P.; the Right Hon. E. P. Bouvier; Sir William Harcourt, M.P., Mr. Stuart, M.P., Mr. Bernal Osborne; Mr. Nathaniel de Rothschild, M.P., and Mr. Delane.

There is a rumour, we dare say quite groundless, that Mr. Disraeli intends at the close of the present session to resign his place in the Cabinet, and to abdicate his position as leader of the Tory party.

It is stated that Mr. George Smith has received instructions from the Treasury to renew his researches in Mesopotamia. A sum of 1,000*l.* has been placed at his disposal, and he will remain in the East until that amount is exhausted.

The *Law Times* states "on good authority" that the law officers of the Crown advised the prosecution of Dr. Kenealy for libels published in the *Englishman*, but the Government were disinclined to enter upon another prosecution in any way connected with the Orton case.

Differences having arisen respecting the details in the preparation of the proposed agreement for the fusion of the South-Eastern and Chatham and Dover Companies, the negotiation is for the present at an end.

Professor Fawcett, writing to one of his constituents, who had complained of his vote against Dr. Kenealy's motion, points out that the Claimant was convicted, not by the judges, but by the jury, and remarks that nothing can be more contrary to the spirit of Magna Charta than to cast suspicion without reason on the fairness of such a body.

Mr. J. A. Roebeck, M.P., presided at the annual meeting of depositors of the Provident Savings Bank connected with the South-Eastern Railway, spoke on the advantages arising from the habit of saving on the part of the working classes, and showed that such a practice would tend to the better security of the country.

Under the presidency of Lord Carlingford, the annual dinner of the Royal Literary Fund was held on Thursday in Willis's Rooms. Count Beust responded for the foreign ambassadors. Vice-Chancellor Malins proposed "The Houses of Parliament," and Lord Stanley of Alderley and Sir G. Bowyer replied. The chairman, in giving the toast

of the evening, said that the largest sum that had ever been distributed had been given out of the fund during the year, but that increased subscriptions were required. Sir George Bowen, the Rev. Dr. Stoughton, and Dr. William Smith were also among the speakers.

The *Observer* states that a meeting of Conservative county members was held at the Carlton Club on Friday to consider the Agricultural Tenancies Bill. About forty-five members were present, and the opinion of the meeting was adverse to the "letting clauses."

There is a vacancy for West Suffolk by the elevation of Lord A. Hervey to the peerage on the death of his father. Colonel Tomline, who contested East Suffolk at the general election, is spoken of as likely to stand in the Liberal interest. Colonel Wilson will most likely be the Conservative candidate. The farmers talk of deserting the Government.

Cock fighting still seems to be very prevalent in Lancashire and Warwickshire. William Gordon, Henry Jones, and Patrick Magnor, of Birkenhead, were fined 20*s.* and costs each by the Birkenhead magistrates on Friday for cockfighting on the previous Saturday. Some neighbours informed the police, who climbed over the wall and arrested the defendants. The defence was that the cocks fought voluntarily, and would not be separated, but a neighbour who witnessed the proceedings said the defendants started them.

The Convict Establishment at Gibraltar, which has for some time past been the great standing blot on our prison system, has been at length finally removed, and thus the employment of Gibraltar as a convict settlement is at an end.

Mr. Holman Hunt on Thursday attended at the Hammersmith Police-court to prefer a complaint against an Italian organ-grinder, who had refused to cease playing after Mr. Hunt had told him that the noise of the instrument was an annoyance. The defence was that the prisoner was playing in order to please a lady who lived in the neighbourhood. He was fined 20*s.*

Captain Boyton successfully accomplished his second attempt to cross the Channel in his life-saving dress. He started at daybreak on Friday from the French coast, near Cape Grisnez. After having been twenty-three hours and a half in the water, he landed in Fan Bay, west of the South Foreland, at about half-past two on Saturday morning, a very little the worse for his voyage. He afterwards proceeded to Folkestone, and was there entertained by the directors of the South-Eastern Railway Company.

The School Board for London reassembled on Wednesday, after the Whitsuntide recess, Sir Charles Reed presiding. Most of the sitting was occupied with the consideration of a code of instructions relative to the enforcement of the by-laws, which was adopted. Mr. Watson having declined to accept from his committee the expenses connected with his last election, the committee offered 400*l.* to the board for the establishment of a scholarship valued at 20*s.* a year. The gift was accepted, and it was referred to the School Management Committee to carry out the incidental arrangements.

The son of King Coffee has been placed for education at Surrey County School at Cranleigh.

The Government having granted a small royal commission to inquire into the whole subject of vivisection, the bills of Lord Hamilton and Mr. Playfair respectively will not be proceeded with. The action of the Government is, according to the *Record*, in a great measure due to the strong sympathy which the Queen feels with the efforts which are being made to abate the cruelties perpetrated in our medical schools by the prolonged torture of dogs and cats and other dumb animals.

THE AGRICULTURAL LABOURERS' UNION.—The annual council of the National Agricultural Labourers' Union was held at Birmingham last week, Mr. Arch presiding. The report showed a diminution of nearly 28,000 members as compared with last year. In 1874 the membership was 86,000 in thirty-seven districts, with 1,480 branches. This year there were 58,652 members in thirty-eight districts, with 1,368 branches. The contributions from branches this year amount to 23,036*l.*, against 21,000*l.* last year. The present year has been a disastrous one as far as strikes and lock-outs are concerned, the union having expended 21,365*l.*, against 7,500*l.* last. The union has spent during the year 2,630*l.* in migration and 3,367*l.* in emigration. Free passages were given to 1,500 adult emigrants to New Zealand, 3,407 were assisted to Ontario, and a good many to Queensland. The general management expenses of the union swallow up 10,763*l.* At present it has 4,000*l.* in hand, against 2,148*l.* last year. The council concluded its sittings on Friday. It was decided that the executive should consist of a president, vice-president, and a committee of twelve farm labourers. Mr. Arch was re-elected president, and Mr. Taylor general secretary, and twelve new delegates were placed on the committee, the old ones being declared ineligible. The Rev. Mr. Attenborough was appointed treasurer in the room of Mr. Vincent, and Mr. E. Mitchell, of London, was elected a trustee. A resolution was passed recommending the districts to rent uplands on the co-operative system, and another was adopted condemning the state of education in the rural districts, and demanding national and compulsory education. The question whether Mr. Arch should be sent to America was left to the committee, and the proceedings then terminated.

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CHRISTIAN EVIDENCE SOCIETY.

The FIFTH ANNUAL PUBLIC MEETING will be held (D.V.) at WILLIS'S ROOMS, KING-STREET, ST. JAMES'S, to-morrow (THURSDAY), June 3rd, 1875. The Earl of HARROWBY, K.G., will take the Chair, at Three p.m.

The Bishop of Gloucester and Bristol, the Rev. Dr. Stoughton, Mr. Arthur Mills, M.P., Rev. Donald Fraser, D.D., Mr. W. Spencer Stanhope, M.P., and others, are expected to address the meeting. No Tickets required.

P. BARKER, M.A., Secretary,
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IMMORAL LEGISLATION.

An IMPORTANT MEETING of Christian Men residing in the northern and eastern districts of London will be held in the GREAT CENTRAL HALL (formerly the City of London Theatre), BISHOPSGATE-STREET, E.C., on TUESDAY EVENING, June 8th, to protest against the continuance of the immoral legislation known as the "Contagious Diseases Acts, 1868-9."

The Chair will be taken at Eight o'clock by R. C. L. REEVAN, Esq., who will be supported on the platform by the Right Hon. James Staunton, M.P., and about Fifty Ministers of Religion.

Tickets of admission will be sent by post on application to George Gillett, Esq., 72, Lombard-street, E.C., or to Mr. F. C. Banks, 27, Great George-street, Westminster. Doors open at a quarter past seven. Early attendance is requested.

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The Nonconformist.

WEDNESDAY, JUNE 2, 1875.

SUMMARY.

THE somewhat superfluous motion of Earl Russell in the House of Lords on Monday night, for the recent correspondence relative to Germany and France, elicited from our Foreign Secretary a more explicit and less ambiguous statement than has yet been officially made of the part taken by our Government in the late continental panic. The correspondence that has taken place, being largely confidential, cannot, says Lord Derby, be published. While describing the gravity of the reports which

prevailed about a month ago—owing, on the one side, to an impression that the French armaments were being pushed forward with a view to an early resumption of hostilities, and, on the other, to a fear that Germany was seriously pondering the expediency of promptly taking the initiative—his lordship said that there was a mutual misapprehension which the Government thought they might help to remove. Lord Derby "did not think that France was contemplating a renewal of the war, neither that the German Government were contemplating an act so entirely repugnant to the moral sense of Europe as that of rushing into an unprovoked war with the intention of completing the destruction of her former foe." Russia took the same view. They had not taken part with either side, but had merely agreed upon a step which seemed to them to be necessary in the interests of justice and peace—a step which involved no compromise nor any pledges as to the future. Lord Granville cordially endorsed this policy as "wise and judicious," and the country will agree with him. We think also the public will accept Lord Derby's view that, while the policy of non-intervention in continental disputes is, on the whole, approved by the people of this country, it does not, as a general rule, mean a policy of isolation or indifference; for England "cannot be indifferent to the maintenance of European peace." It was with that object that our Government interposed, and so unobtrusively as to have earned the thanks equally of the Cabinets of Paris and Berlin.

Mr. Disraeli, goaded perhaps by the depreciating criticism of the press, is arousing himself. On Monday he called together his party in the House of Commons in secret caucus, and some 250 members obeyed the summons. It was easy enough to obtain concurrence in the Premier's view as to the superiority of his own proposal for dealing with the question of the admission of "strangers" to the House over that of Lord Hartington; and in fact the Opposition leader was, a few hours later, beaten on his first resolution by the large majority of 107, and Mr. Disraeli's one resolution, vesting the right of excluding strangers in a vote of the whole House, was carried. Reporters will, therefore, remain for the present without Parliamentary recognition. It is stated that the discussion which took place in Downing-street, ranged over the general policy of the Government, including the subjects of local taxation and administration, and the closing of public-houses on Sunday in Ireland. A unanimous vote of confidence in the Government was passed, but the Irish Conservatives who disapprove of the views of Ministers as to the liquor traffic in Ireland were conspicuous by their absence. Probably the result of the caucus at Downing-street will be to expedite the remaining business of the session.

In the House of Lords on Monday there was one of the frequently-recurring debates on the state of the army, in the course of which the Duke of Cambridge, and, after him, Lord Cardwell, took occasion to deprecate the cuckoo cry that our military forces are vastly inferior to what they were. Recruits, it is true, are under-sized and generally too young, but time will, to some extent, remedy these evils. Labour competes successfully with the Horse Guards for the bone and sinew of the country, and if we are to have such an army as will satisfy Lord Elcho, we must spend more money. Lord Cardwell holds, and most people will agree with him, that "in a time of peace" neither the present Government nor any other "would venture to submit largely-increased estimates to the House of Commons"; and both the Commander-in-Chief and his lordship agree that conscription in this country is impossible. While the nation believes that its navy is in a highly efficient state—equal to the maritime forces of any three other countries in the world—it will not be easily persuaded to follow the example of the great Powers of Europe by the maintenance of excessive armaments.

A commercial "scare" in the City—or, as it has been better described, "a financial squall"—has succeeded to the political scare on the continent. In this case the secret uneasiness and distrust which has for some time obtained in mercantile circles came to a head on Monday. The tottering Aberdare and Plymouth Iron Companies, which have been employing some 5,000 men in South Wales, and of which Messrs. Fothergill, Hankey, and Co. are the responsible partners, have failed for about a million and a quarter. Their collapse, after being virtually insolvent for fifteen years, has obliged Messrs. Sanderson and Co. to suspend payment. The liabilities of this great bill-broking firm are estimated at several millions, but it is hoped that the unsecured amount will be less than half-a-million; the principal creditors in London being banking firms of great resources. Though several other failures for smaller amounts have been

announced, there are, happily, no signs of a general panic—indeed the event has been long since discounted. The general credit of the mercantile world has received no shock. The colliers and ironworkers in South Wales, who have now generally returned to work, will learn from this commercial disaster how egregiously they miscalculated at the beginning of the year, and will be disabused of the idea that the great ironmasters were amassing wealth at their expense.

Political excitement in France seems to be greatly abating. The attempt of the somewhat effete Duc de Broglie to reconstruct the old majority in the National Assembly has broken down. The Republicans have a large majority in the Committee of Thirty to which the constitutional laws have been referred, and are not disposed to embarrass the Government by premature opposition. Concession will be the order of the day till the election laws, which are to be discussed last of all, come up. On the question of larger or smaller constituencies, the Left and Left Centre are in close agreement, and it will be for M. Buffet and his colleagues, at the proper time, to accept the will of the majority in favour of the former, or risk a political convulsion. They are already signs that the Government will in the end yield the point. Frenchmen have learned the lesson that a constitution can only be founded by mutual concessions, and they are also beginning to see that constitutional government is hardly compatible with the theory of a Ministry manipulating the elections at its own will and pleasure, which is the avowed object of the proposed return to smaller constituencies.

For the next few days news from Burmah will be scanned with interest. Sir Douglas Forsyth, accompanied by a large escort, was on his way to Mandalay, with a view to settle outstanding difficulties; and although the King speaks fair words, and doesn't see why two such mighty States should ever go to war, some who know this potentate best fear the result. Of course a barbarian dynasty which has lost its most productive provinces, such as Pegu, and its best port, Rangoon, will hardly be in love with its conqueror. We are told with some relish that a British flotilla could easily ascend the river, burn down Mandalay, and disgrace the King—a proof that there are not a few in India who would rather welcome than deprecate another Burmese War.

THE LATE PRINCE CONSORT AND THE COURT OF QUEEN VICTORIA.

The Contemporary Review for the present month opens with a deeply-interesting article—for an early copy of which we are indebted to the courtesy of the publishers—founded upon Mr. Theodore Martin's Life of H.R.H. the Prince Consort. The paper is generally understood to have been written by Mr. Gladstone, whose name, as its author, we can discern no sufficient reason for withholding. It is an extremely valuable contribution towards the illustration of that part of Constitutional Government with which the British people, to say nothing of foreigners, are least acquainted—we mean the relation in which Royalty in this country stands to the other estates of the Realm; the functions which it performs, the influence which it has at command, and the mode in which it dovetails with other authorities, comprehended in what may be described as the theory of Constitutional rule. Those relations, we are told by the author, have in late years passed through a considerable change. "The weighty business of Kingship," he says, "has in modern times been undergoing a silent and subtle, yet an almost entire, transformation," of which he remarks that "neither the nature nor the extent appears as yet to have become familiar to the ordinary run of observers." "The nearest approach," he tells us, "to an account combining truth and brevity, would perhaps be found in the statement, that while in extent the change has been, at least inwardly, nothing less than a transformation, its substance may chiefly be perceived in a beneficial substitution of influence for power." Not that even power is entirely gone; for the whole power of the State periodically returns into the royal hands whenever a Ministry is changed. But it has probably been discovered, since the lamented death of Prince Albert, how greatly the nation has been indebted to him for the statesmanlike change which has been effected in this regard.

The eminent writer of the article under notice points out how completely the arrangements of the Constitution shield the Sovereign from personal responsibility; while they leave ample scope for the exercise of a direct and personal influence in the whole work of Government. "The Sovereign," he points out to us, "has, because she is the Sovereign, the

advantages of long experience, wide survey, elevated position, and entire disconnection from the bias of party. Further, personal and domestic relations with the ruling families abroad give openings, in delicate cases, for saying more, and saying it at once more gently and more efficaciously, than could be ventured in the more formal correspondence and ruder contacts of Government." "There is not a doubt," he adds, "that the aggregate of direct influence normally exercised by the Sovereign upon the councils and proceedings of her Ministers, is considerable in amount, tends to permanence and solidity of action, and confers much benefit on the country, without in the smallest degree relieving the advisers of the Crown of their undivided responsibility."

The vast moral and social influence attaching personally to the occupant of the throne constitutes the acts, the wishes, the example of the Sovereign in this country a real power. "The Court," he observes, "touched in the strictest sense only the select men of the country; but of these every one was himself the centre of influence by example, by exertion, by mental activity, it might be by all combined; and each transmitted what he had derived, as one billiard ball carries on the stroke to another, or as the circles widen on the water." The writer goes on to say:—

We do not hesitate to express a firm conviction that the Court of Victoria was a sensible and important element in the group of forces, which, for two or three decades of years, raised in so beneficial a manner the social and moral tone of the upper classes of this country, although the upward movement they received has of late years not been sustained, if, indeed, it has not for some time been ebbing. If this be true, then that court was a great fact in history; if at least history is to be a picture, and not only a sign-board. We may also say that its imposing exterior, its regular and many-sided action, and its accurate and refined adjustments made it a work of art. Of all this the prince was, and could not but be, the organising and directing mind. Amply charged with political labour and its moral responsibilities, the Queen was thus provided with an appropriate relief; and in one important sphere of action all things moved, for her, automatically. The quantity of what is expected from a Sovereign, in a state of society like ours, is double and quadruple of what the working force of a single mind and will can readily supply. By the prince's close union with the Queen, and by his energy, his method, and his judgment, the motive power was at once doubled, while from the close harmony of the two, singleness of impulse and operation was fully maintained.

From this general exposition of the formative influences wielded by British royalty, the writer of the article proceeds to submit some considerations more exclusively personal to the prince. His precocity, we are reminded, was not less remarkable than his solidity and his manysidedness, and it was specially noteworthy that in his precocity there was nothing showy, or superficial, or transitory, while some of his speeches are cited to show that he exercised in a very high degree "the three combined faculties of terseness of expression, of concentrated attention, and of completeness of thought."

Mr. Gladstone touches somewhat tenderly, but with large liberality of mind, upon the question of what was the prince's "mental attitude with regard to religion." The nation knew, he says, during his lifetime, all that it had a right to know—that he was a religious man; that he had resolutely adopted the Christian profession; that he paid a regular homage to its public duties; that his life gave evidence of a pure and severe morality, of an incessant activity in duty, of an exemplary tone in the various domestic relations, and even of a determined and far-reaching Protestantism. But nothing, says the writer, has been learned to show that his mind was deeply impressed with the value or the particulars of dogmatic orthodoxy. On this subject we prefer to direct our readers to the article itself, but we are tempted to find space for its concluding paragraph, the pathos and eloquence of which will touch the sympathies of the least sensitive mind:—

Over the tomb of such a man many tears might fall, but not one could be a tear of bitterness. These examples of rare intelligence, yet more rarely cultivated, with their great duties greatly done, are not lights kindled for a moment, in order then to be quenched in the blackness of darkness. While they pass elsewhere to attain their consummation, they live on here in their good deeds, in their venerated memories, in their fruitful example. As even a fine figure may be eclipsed by a gorgeous costume, so during life the splendid accompaniments of a Prince Consort's position may for the common eye throw the qualities of his mind and character, his true humanity, into shade. These hindrances to effectual perception are now removed; and we can see, like the forms of a Greek statue, severely pure in their bath of southern light, all his extraordinary gifts and virtues; his manly force tempered with gentleness, playfulness, and love; his intense devotion to duty; his pursuit of the practical, with an unfailing thought of the ideal; his combined allegiance to beauty and to truth; the elevation of his aims, with his painstaking care and thrift, and methodising of life, so as to waste no particle of his means. His exact place in the hierarchy of byegone excellence it is not for us to determine; but none can doubt that it is a privilege which, in the revolutions of years, but rarely returns, to find

such graces and such gifts of mind, heart, character, and person united in one and the same individual, and set so steadily and firmly, upon a pedestal of such giddy height, for the instruction and admiration of mankind.

TO THE NORTH POLE.

THE Arctic Expedition, consisting of the Alert and Discovery, and manned by two as gallant crews as were ever brought together in Her Majesty's Navy, sailed from Portsmouth punctually at four o'clock on Saturday afternoon. Captain Nares and his brave companions took their departure amid demonstrations of respect and enthusiasm which will live in their memories long after they have plunged into the inclemency and darkness of an Arctic winter. It is not too much to affirm that the heart of England goes with them. We are essentially an adventurous people. We take pride in discovering new islands, in penetrating into the interior of uncivilised continents, in bringing to light the mysteries of the ocean, and in doing our utmost to compel nature to disclose the secrets which yet lie hidden in her bosom. It will be an evil day for the English race when it ceases to take an interest in these things, and therefore we will not believe that such a day can ever dawn upon us. No doubt the spectacle of brave men leaving our shores for three years on an obscure and perilous undertaking naturally excites the sympathy of the multitude; but mingled with this feeling there is another—that of gratitude to our countrymen who consent to forego all the attractions and comforts of home, and to incur unknown dangers that they may uphold the traditions of English seamanship, and possibly add a new chapter to the history of maritime discovery. Utilitarians again and again have argued that it is absurd to spend time and money, and to run the risk of squandering hundreds of precious lives in the effort to add a little more to our knowledge of the earth's surface. But the noblest pursuit in which men can engage is that of exploring the realms of Nature and making some additions—however small—to the sum total of what we know concerning the Universe and the physical laws by which it is governed. No doubt there are men to whom such a view of either national or individual duty appears wholly chimerical, but even persons who are thus disposed to ignore the highest motives and aims which can influence human conduct should remember that geographical research has been of incalculable value in providing outlets for a superabundant population, and in creating new markets for the world's commerce.

We are compelled to admit that no such advantages are likely to result from the voyage of the Alert and the Discovery. Whatever the regions of the North Pole may prove to be, their waters are never destined to be whitened by the sails of English merchantmen, while even if tribes of Esquimaux are discovered in those gloomy northern latitudes, where during six months of the year perpetual darkness reigns, it would be ridiculous to suggest that Manchester or Birmingham had found a new circle of customers. What then supplies a motive sufficient to justify the despatch of a costly and—as the result of the Franklin expedition showed—a dangerous enterprise? We return to the point from which we started and assert that the scientific objects to be gained by an exploration of the circumpolar region—that vast expanse of frozen land, or moving ice, or open sea—are such as fully justify the expenditure of money and risk of life which the new Arctic expedition involves. The above region occupies an area 1,400 miles across, and it is impossible to believe that a tract of which so much remains unexplored does not hide many secrets which would shed light upon atmospheric phenomena, upon the lower forms of vegetable or animal life, and upon other matters which future Humboldts and Faradays may consider as important as any of the known facts of physical science. The *Times*, in one of the most thoughtful articles which ever appeared in its columns, says:—

If, as is suspected, there be ingredients in the earth's atmosphere too subtle for chemical analysis, the spectroscope may detect them in a region where humidity no longer embarrasses the question. Then what is the Aurora? Is it of earth, or of heaven? Is it meteoric? Is it cosmic? Does it reveal a universal medium? Is it a magnetic phenomenon? At about the 70th degree of latitude the expedition will reach the other side of the Magnetic Pole, and will have to steer by rules the contrary of our own, and becoming more and more complex till the needle points finally to the centre of the earth. At the Pole not only the compass, but even the sun, moon, and stars, will cease to be available for the usual purposes of observation; that is, if anything should happen to the chronometers, for all will then depend on the preservation of Greenwich time. The forlorn hope told off for the pole will have to mark its track very carefully if it would be sure of retracing its course back again. The geologists,

ethnologists, and physiologists, fret at their exclusion, but they must admit their chances would be small indeed. They can wait, at all events.

Of course they can wait, but nevertheless science is not unrepresented in the expedition, and we do not forget that Professor Huxley himself earned his spurs in the capacity of surgeon and naturalist on board a vessel which circumnavigated the globe.

The real work of the expedition will begin in August next at Melville Bay. The Discovery having been safely anchored in some secure bay or inlet, Captain Nares will direct the course of the Alert northwards, his object being to get the ship itself as near as possible to the Pole. When the nature of the interposing obstacles prevents his farther progress, he will at once take to the sledges and travel a hundred miles on the ice in order to lay up at that point a depot of provisions for the ensuing year. Returning to his ship, he will make all snug for the long nights of the Arctic winter, resuming operations in March next. If there was no hitch—if all the appliances proved successful—and on the assumption that the sledges would be able to travel steadily ten miles a day, the Pole might be reached in forty days, or in eighty days, if we reckon the journey back to the ship. But what if the American belief that there is an open sea round the Pole should prove to be correct? What if it were to turn out that above a certain northerly degree of latitude there is less ice and more water? We observe that the *Times* even suggests the possibility that the Alert "might reach the Pole, perhaps only to find it a point in the open sea, exposed to currents, tides, and storms." This is merely giving expression to the opinion of Captain Bent, an American scientific authority, who asserts that there is an open sea round the Pole; that the cause of this open sea is the warmth imparted to it by the Gulf Stream and the Kuro Siwo of the Pacific; and that the only way to reach it is by following one or other of the above currents with the aid of the water thermometer. Captain Bent insists that the Polar Sea has been frequently entered, and that if a thermometrical course is pursued it will infallibly lead to the North Pole, which in that case might, as the *Times* says, prove to be a mere point in the water, and the gallant adventurers of the Alert might even return with the boast that they had anchored on the Pole. We must now leave Captain Nares to the strange experiences of those scenes of desolation into which he is about to carry the flag of old England; and we are sure that we express the feeling of our readers when we indulge in the hope that to him will fall the honour of having solved the Arctic problem.

It is said the number of *Punch* of the week before last was bought up in Paris by order of the Russian Embassy, on account of the caricature of the two Emperors.

MEMORIAL TO DR. LIVINGSTONE.—A memorial tablet, on which is the following inscription, now marks the spot in Westminster Abbey where the remains of Dr. Livingstone are deposited:—"Brought by faithful hands, over land and sea, here rests the body of David Livingstone, Missionary, Traveller, Philanthropist. Born March 19, 1813; died May 1, 1873, at Chitambo's Village, Uila. For thirty years his life was spent in an unrewarded effort to evangelise the native races, to explore the undiscovered secrets, to abolish the desolating slave-trade of Central Africa, and where, with his last words, he wrote, 'All I can add in my solitude is, may Heaven's rich blessing come down on everyone—American, English, or Turk—who will help to heal this open sore of the world.' On each side of the tablet are also the following inscriptions:—"Tantus amor veri, nihil est quod noscere malim, quam fluvii causas per secula tanta latentes"; and "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice."

END OF THE SOUTH WALES STRIKE.—At length, after delays and disappointments innumerable, the great South Wales strike is settled, and that by a formal compromise. On Thursday the employers and the delegates of the colliers met at Cardiff, when the men's proposal to return to work if a reduction of 12½ per cent. were substituted for that of 15 was considered. The employers showed a disposition to conciliate the men, and ultimately it was agreed to make the concession they desired. On the other hand, the masters thought it necessary to reduce the term for which the new arrangement was to remain valid from six to three months, and to this the men agreed. At the same time it was arranged that from the end of the stipulated three months wages shall be regulated by a sliding scale. Active preparations are being made at all the steam collieries in Abergavenny and Rhondda Valley with a view to resuming underground operations as early as possible. Horses have been sent down to the workings, and a full start is anticipated by Thursday. Local financiers who have gone thoroughly into the matter estimate the total loss through the strike and the lock-out at five millions sterling.

Literature.

A LADY'S TRAVELS ROUND THE WORLD.*

Many women have travelled over a large portion of the world and have described their travels; few surely have done so in face of such difficulties as Miss Weppner had to contend with. She did not go forth well-pursued and well-provided for. It was the very opposite indeed—

"I began my journey round the world (she tells us) from Paris, with seven and a-half francs in my purse, and two hundred francs indebtedness—not a very brilliant beginning. On the commencement of my journey from New York, my financial condition was somewhat better, but was far from satisfactory; the very thought of it made my head swim. . . . It was only the extreme goodness which I everywhere met with in America that encouraged me, with my ridiculously scanty means, to undertake and complete a journey comprising, without side excursions, six thousand five hundred English miles."

And even this does not represent more than an iota of the considerations which should tend to make us view her with some favour. The child of a Rhinelander, who, as we infer, mainly from his own fault, was thrown into poverty, she had to bear with her mother many privations. Bred as a Catholic, she tried a novitiate in a convent, but finding herself unfitted for such a vocation, became a governess, went to Frankfort and then to Wiesbaden—all the time contributing, without even thanks from her father, to the support of the home on the Rhine. After a time she went to Paris, and became one of the interpreters at the Paris Exhibition, managing to save some money from her earnings, out of which she was swindled by a Pole, to whom she had become engaged. These trials so depressed her that severe illness came on, and she lost her sight, and underwent various surgical operations. Advised to try change, kind friends paid her passage to New York. There for a time she found remunerative work, and ere long, by the help of friends in that city, she pursued her way first to San Francisco, then to Japan and China—of the various chief towns of both which countries we have a full and interesting account—then into the Straits, to Singapore and Java, afterwards on to Calcutta and many of the most interesting points in India. By the Red Sea, coming home, she saw Cairo and Alexandria, and gives us a glimpse of them—though, of course, as it hardly needs to be said, this part of her journal is not so fresh to us. This is but the bare bones of Miss Weppner's journeys; for she digressed in many ways, and fell into not a few strange companionships. She is straightforward, fair-minded, gossipy, and succeeds in giving a very lively impression of the customs and the condition of the various peoples amongst whom she sojourned. Though she is inclined to speak with warm admiration of the Americans, amongst whom she met with much kindness, she does not forget to point out the fatal defects in their social life at present, speaking with horror of that "Baby Tower," of which we have heard. She attributes much of the evil to boarding-house and hotel life, of which she thus speaks:

"The very best boarding-house and hotel life falls far short of the comfort of home life. The main reason, in my opinion, of this absence of a regular family life may be traced to domestic corruption—to the idleness of the women, and their unreasonable love of comfort, who, in the neglect of their duties, find means for gratifying their thirst for pleasure and luxury. Many excuse this loose style of living from the corruption of the servants, and in the pretence to save money. The servants in America are of the same class as those in Europe; the evil of their corruption may be traced to their mistresses, who, by neglecting their duties, are setting a bad example, and are forfeiting the respect of their subordinates. The latter ape their mistresses in coquetry and extravagance; both live above their stations, and both in their respective spheres, and, while becoming ridiculous queens of fashion, sacrifice their love of duty, their modesty and simplicity."

Of the English, too, she speaks with great favour, but blames them for not doing what they ought by the poor and helpless, urging that nowhere else did she see such traces of a neglected class, likely to be perpetuated. She is, perhaps, right in saying that the School-board is a step, but only a step.

Wherever she is—whether amongst Chinese, Japanese, Hindus, Arabs, or Egyptians—Miss Weppner can find some trait, some custom to admire; and some would perhaps be rather shocked to find her recommending Western women to learn from Eastern women in the matter of dressing the hair. "Our great reformer Luther has

* *The North Star and the Southern Cross.* Being the Personal Experiences, Impressions, and Observations of MARGARETA WEPPNER, in a Two Years' Journey Round the World. In Two Volumes. (Sampson Low and Co.)

"said that a luxurious chevelure was the fairest ornament of woman, and why do we cover our heads with such hideous pads and with 'mountains of false hair'?" In spite of some lack of art in selection and consequent diffuseness, the book is readable and instructive. The more that Miss Weppner travelled, the more cause she found to despise the religion she had been brought up in, and she was much surprised to discover how much of Catholic ritual was transparently borrowed from Pagan ceremonies; while she is driven to confess that in no country she visited did she see more of ignorance, superstition, and pitiable degradation than she saw later on in the Roman Catholic valleys of Bavaria and the Tyrol. In illustration of the former subject we may give this extract describing a Buddhist service:

"The altar, candlesticks, white surplices, and rich vestments reminded one exactly of the ceremonies of the Roman Catholic Church. The Buddhist priests were clothed very much like Capuchins. I must say that upon entering, the similarity was so great to the ceremonials of the Roman Catholic Church, that I asked my guide whether we were in a Catholic chapel. He told me no, but adverted to the striking likeness. I felt ashamed; and as the ceremonies of the Catholic Church certainly do not come from the Redeemer, they most probably have been borrowed from the Pagans. The whole ceremony was precisely similar to a high mass in a Catholic church. The ecclesiastics sang the Pali-mass and prayed for the soul of the grandfather of the house, who had been dead twenty-seven years, and was not yet buried."

We can honestly recommend the book as being a trustworthy and genuine report of what was seen and experienced in very exceptional circumstances. We do not think any person could read many pages without coming to the conclusion that Miss Weppner is a woman of more than ordinary determination, tact, and character.

"THREE FEATHERS."

Mr. Black has successfully broken new ground in this novel. Instead of the west coast of Scotland, with its wild picturesqueness and its rugged island scenery, we are introduced to the romantic Cornish coast, and make acquaintance with some of its people. Clearly Mr. Black has made himself familiar with the characteristics of that region; for he has communicated an aroma of picturesque sentiment to his sketches of cliff and bay and inlet, as well as to winding woody pathway and green spreading "uplands," and straggling villages. The great "plain of waters" has an abiding charm for him; he lays hold of the spirit of the sea, and infects us with it. As we read, we seem to hear the swish and roll of the waters, and to inhale the "resinous" odours of furze and fern. But the sketches of nature are only as the setting to the gem—as the frame to the picture. The writer knows nature, and can interpret her in his own way, but he knows human nature also; and as landscape, however good, is dull without presence or trace of the human figure, he contrives to enlighten and penetrate the whole with human expression and passion—hope, fear, love, joy, regret. Wanna and Mabyn Rosewarne—the daughters of the worthy innkeeper of Eglosilyan and his somewhat weakly, hysterical wife—are the heroines, contrasted in many of their traits, yet united in a true bond of sisterhood; the one so staid, demure, and devoted to doing good among her poorer neighbours, that she gets the name of "Miss Puritan" from the hero, Harry Trelyon; while Mabyn is a kind of tomboy, with a dash of downright tricksiness in her composition which is sometimes made use of to great purpose in the furthering of the plot. We may be deemed somewhat heretical when we say that we regard Mabyn as by far the best study in the book. She is, from first to last, consistent in her waywardness, which is after all the cover for pretty well-conceived designs, by which she becomes the chief agent in outwitting the schemes of Mr. Roscorla—a middle-aged resident in Eglosilyan, who has managed to extract a promise from Wanna—has, in fact, argued her into an engagement; one great inconsistency we cannot help thinking, and the beginning of many more. Wanna, so demure, so staid, so confirmed in her purposes—was it likely that she could have been so influenced by a man whom she did not love or even respect in any deep sense; or that she should have been so blind as to need Mabyn to tell her that rough, offhand Harry Trelyon, who wouldn't go to church, and who scouted at the parsons with whom his pious mystical mother surrounded herself, was in love with her, when she seemed to soften and to master him as no one else could—even to causing him to hide his gun and walk with her to church, and earnestly take to study? As Sam Slick says, "Natur' teaches that air." Or does Mr.

* *Three Feathers.* A Novel. By WILLIAM BLACK, author of "A Princess of Thule," "A Daughter of Heth," &c. In three vols. (Sampson Low and Co.)

Black mean us to see in Wanna's case how philanthropy and pre-occupation for the cares of others weaken the natural instincts? If so, he has not succeeded, nor is he quite consistent in his delineation. And even after she knows from his own lips that Harry Trelyon loves her, she wavers and acts in a wholly silly fashion. But this has the advantage of gradually bringing out the true nature both of Harry Trelyon and of Mr. Roscorla, and towards the end of the novel forms a good ground for introducing us to General and Lady Weekes, who are admirably-pictured specimens of a certain strata of London society. Harry Trelyon has had great pains spent upon him, and he was worth it. The transition from the overgrown, rough boy into the man, and the part which Wanna played in the process, are very skilfully done to our thinking. Harry is a very good character, and well sustained throughout. Even when the incidents are improbable—as, for example, the loss of Wanna's engaged ring during the sail—Harry's action, which is determined by them, is very natural and consistent. But we must not further communicate to the reader the outline of Mr. Black's plot, for we regard that as a rather unfair proceeding to the author of a good novel. Suffice it, that if the reader wishes to know how at length Mr. Roscorla relinquishes all claim to Wanna's hand, making Harry's union with her easy, he must have recourse to the book itself; we can only afford room for an extract or two to give some idea of Mr. Black's style of description and of writing generally. This is a picture of Eglosilyan:—

"Wanna was now standing in the main street of Eglosilyan; and there were houses right down below her, and houses far above her, but a stranger would have been puzzled to say where this odd little village began and ended. For it was built in a straggling fashion on the sides of two little ravines; and the small stone cottages were so curiously scattered among the trees and the plots of garden were so curiously banked up with walls that were smothered in wild flowers, that you could only decide which was the main thoroughfare by the presence there of two greystone chapels—one, the Wesleyans' Ebenezer, the other the Bible Christians'. The churches were far away on the uplands, where they were seen like towers along the bleak cliffs, by the passing sailors. But perhaps Eglosilyan proper ought to be considered as lying down in the hollow, where the two ravines converged. For here was the chief inn; and here was the overshot flour-mill; and here was a strange little harbour, tortuous, narrow, and deep, into which one or two heavy coasters came for slate, bringing with them timber and coal. Eglosilyan is certainly a picturesque place; but one's difficulty is to get anything like a proper view of it. The black and mighty cliffs at the mouth of the harbour, where the Atlantic seethes and boils in the calmest weather, the beautiful blue-green water under the rocks and along the stone quays, the quaint bridge, and the mill are pleasant to look at; but where is Eglosilyan? Then if you go up one of the ravines, and get among the old houses, with their tree-fuchsias, and hydrangeas, and marigolds, and lumps of white quartz in the quaint little gardens, you find yourself looking up to the doorsteps of another—everywhere a confusion of hewn rock, and natural terrace, and stone walls, and bushes, and hart-tongue-fern."

A faithful and dainty picture certainly, we should say. Wanna's father is in the habit of calling her "Jim Crow," which sometimes, in the earlier part of the novel, gives rise to musings. This is one picture of Wanna and her way of musing on that and other matters:—

"Yes, it was a long time ago," the girl was thinking, as the book lay unheeded on her knee. "A sort of mist covers it now, and the knights seem great and tall men as you think of them riding through the fog, almost in silence. But then there were the brighter days, when the tournaments were held, and the sun shone out, and the noble ladies wore rich colours, and everyone came to see how beautiful they were. And how fine it must have been to have sat there, and have all the knights ready to fight for you, and glad when you gave them a bit of ribbon or a smile! And in these days, too, it must be a fine thing to be a noble lady, and beautiful, and tall, like a princess; and to go among the poor people, putting everything to rights because you have lots of money, and because the roughest of the men look up to you, and think you a queen, and will do anything you ask. What a happy life a grand and beautiful lady must have, when she is tall, and fair-haired, and sweet in her manner; and everyone around her is pleased to serve her, and she can do a kindness by merely saying a word to the poor people! But if you are only Jim Crow? There's Mabyn, now; she is everybody's favourite because she is so pretty; and whatever she does, that is always beautiful and graceful, because she is so. Father never calls her Jim Crow. And I ought to be jealous of her, for everyone praises her, and mere strangers ask for her photograph; and Mr. Roscorla always writes to her, and Harry Trelyon stuffed those squirrels for her, though he never offered to stuff squirrels for me. But I cannot be jealous of Mabyn—I cannot even try. She looks at you with her blue, soft eyes, and you fall in love with her; and that is the advantage of being handsome and beautiful, for you can please everyone, and make everyone like you, and confer favours on people all day long. But if you are small, and plain, and dark—if your father calls you Jim Crow—what can you do?"

It is hardly natural, however, to represent a girl with really attractive qualities and looks as being so wholly unaware of them—"Eyes to 'eyes tell their own tale"—in the glass, too; and once again, as Sam Slick says, "Natur' 'teaches that air."

But Mabyn, as we have said, gives a fillip of reality and naturalness whenever she dashes across the page. We like the girl, somehow. She is so open and honest, and daring, in a certain way. And she is a true Cornish girl in this, too, that she is full of superstitions and fanciful whims. That is a good bit of fun when Mabyn, in order to defeat Mr. Roscorla, persuades him to give Wanna that emerald ring, as an engaged ring, under the firm belief that no union could ever follow such an unlucky token:—

"This was the rhyme that was running through her head:—

'Oh, green's forsaken,
And yellow's forsown,
And blue's the sweetest
Colour that's worn.'

Wanna was saved to her now. How could any two people marry who had engaged themselves with an emerald ring? There was a great deal of what might be called natural religion in this young lady, to distinguish it from that which she had been taught on Sunday forenoons at her mother's knee; a belief in occult influences ruling the earth, unnameable, undefinable, but ever present and ever active. If fairly challenged, she might have scrupled to say that she believed in the Brownies, or in the small people, or in any one of the thousand superstitions of the Cornish peasantry. But she faithfully observed these superstitions. If her less heedful sister put a cut of loaf upside down on the plate, Mabyn would instantly right it, and say, 'Oh, Wanna!' as if her sister had forgotten that that simple act meant that some ship was in sore distress. If Wanna laughed at any of these fancies, Mabyn said nothing; but all the same she was convinced in her own mind that things happened to people in a strange fashion, and in accordance with omens that might have been remarked. She knew that if Mr. Roscorla gave Wanna a ring of emeralds, Mr. Roscorla would never marry her."

This novel—though it somewhat fails in dramatic force, and is hardly so consistent in character-portraiture as some of Mr. Black's earlier works, is singularly fresh—suffused with sentiment which does not conflict with a certain knowledge of the world, and is above all written with great clearness and picturesque skill. As a sketch of Cornish life it will have a special value, and may for some time to come be referred even in that particular.

THE MAGAZINES FOR JUNE.

Mr. Aubrey De Vere will not probably feel better, but he should feel wiser, after reading Mr. Francis Newman's article in this month's *Fraser* on "Alexander the Great," concerning whom Mr. Newman gives us a "moral estimate." The estimate, as we might suppose, is not very favourable to that vigorous general, but voluptuous man, while his influence upon Greece is looked upon as disastrous. When we read such articles as those which have lately appeared in this magazine from Mr. Newman's pen we feel the moral judgment braced up as though from a cool, refreshing atmosphere. Let us also thank the author of the Letter on primary education in Ireland for his vindication of the national in opposition to the denominational system. The writer demands, however, further reforms, and especially that the general administration should be "taken out of the hands of private persons and confided to paid officers, responsible to the nation." Our readers do not need to be warned of the danger of meddling with this system, unless it should be determined that it alone should receive State-support. Yet there are districts where even nationalism is only denominationalism under another guise. The "Letter of Hemsterhuis on Atheism" is a curious "find." It is like digging up a piece of gold that had been buried two hundred years, and finding it stamped with the modern die. But the Atheistic tendencies are necessarily of the same kind, having their common roots in the human intellect which does not yield new ideas so much as old ideas of new form and colour. "Peasant Life in North Italy" is pleasant reading, but we have read other authors who have not been so favourable to the character of the people. The writer on the Civil Service stands up vigorously for reform in organisation and in payment, and his article will be found worth reading. "Fire Burial among our German Forefathers" will show that cremation is not a new, but an old practice. "Angling Weather" is kindly for this month of June, and almost persuades us to try our 'prentice hand once more to see whether we can obtain that inspiration with which it possesses the writer of this paper. Dr. Edersheim has picked some holes in the scholarship of "F. R. C." who wrote on the "Fourth Gospel," but his article wants breadth. There are other papers, on "German Home Life" and "Arctic Expeditions," and, having read all these, the reader will say that *Fraser's* is a remarkably good number.

We shall miss much pleasant company in the *Cornhill* after this month, but, no doubt, may be presented to as good. But charming Mabyn will

not be there, nor our sensitive Wanna, nor our brave Harry, nor shall we once more hear old Mrs. Trelyon telling the tale of her runaway match—for are not the annals of the "Three Feathers" finished, although Mr. Black does not tell us a word as to what became of Mabyn? Miss also, shall we, Angelina, and good Sir Joshua, and good old Johnson, and all the men and women of that picturesque old time, whom Miss Thackeray has revived in "Miss Angel"; for her chronicler, also, have come to an end, and the last words are said. The "Spanish Comic Novel" is a singularly fresh piece of writing, but we must pass it by to notice the remarkable and eloquent paper on "Life, Past and Future in other Worlds," in which the author speculates upon the probability, from analogy, of all worlds being fitted for habitation. We cannot state his argument, but will quote one section:—

"In former ages each generation was apt to regard its own era as critical in the earth's history, that is, according to their ideas, in the history of the universe itself. Gradually men perceived that no generation of men, no nation, no group of nations, occupies a critical or central position in the history of even the human race upon earth, far less in the history of organic life. We may now pass a step higher, and contemplating the infinity of time, admit that the whole duration of this earth's existence is but as a single pulsation in the mighty life of the universe. Nay, the duration of the solar system is scarcely more. Countless other such systems have passed through all their stages, and have died out, untold ages before the sun and his family began to be formed out of their mighty nebula; countless others will come into being after the life has departed from our system. Nor need we stop at solar systems, since within the infinite universe, without beginning and without end, not suns only, but systems of suns, galaxies of such systems, to higher and higher orders endlessly, have long since passed through all the stages of their existence as systems, or have all those stages yet to pass through. In the presence of time-intervals thus seen to be at once infinitely great and infinitely little—infinitely great compared with the duration of our earth, infinitely little by comparison with the eternities amidst which they are lost—what reason can we have for viewing any orb in space from our little earth, and saying now is the time when that orb is, like our earth, the abode of life? Why should life on that orb synchronise with life on the earth? Are not, on the contrary, the chances infinitely great against such a coincidence? If, as Helmholtz has well said, the duration of life on our earth is but the minutest 'ripple in the infinite ocean of time,' and the duration of life on any other planet of like minuteness, what reason can we have for supposing that those remote, minute, and no way associated waves of life must needs be abreast of each other on the infinite ocean whose surface they scarcely ripple?"

The other papers are on "Ballad Poetry" and "William Blake."

"Leah" is going through the life of one woman of fashion in rapid style in *Temple Bar*; another tale of good promise is "Her Dearest Foe," and there is yet another lively and amusing tale. Any of these are better than the article "Is the National-Spirit Dead?" the writer of which seems to want us to play the European bully again, talks of our "self-effacement," of England not being the England that it used to be (thank God it is not!), of the "dismal story" of our peace policy, and so on. But he is not likely to flog the nation into being a fool again, and we will say nothing more of him. The paper on "Catherine de Medicis and Her Times" is good with a difference, spiteful against Huguenots and Puritans. Does this come out of the last general election?

"Had Charles the First succeeded in suppressing the Puritans, we should still, and for ages to come, have looked back upon them as the noblest of martyrs; but as it is, their short reign was sufficient to dispel the illusion, and to prove them to have been ruthless tyrants, sour bigots, impeders of civilisation, more intolerant and more inimical to art, science, and literature than Rome itself, desolators of human genius as utter as Genghis Khan or Tamerlane; like the Mahomedans, they would have destroyed every book save one, every vestige of ideal beauty and of human genius. Such is the incontrovertible interpretation of the history of the Protectorate, spite of the rhapsodies of Macaulay, the partisanship of Carlyle."

We heartily thank the writer of the second article on the "Last Days of the Spanish Republic" for giving us the best idea of the present condition of Spain that we have read. The other contents are "How we Went to Paris in 1802" and the "Modern Theatre."

The two tales in the *Argosy* are well brought on, but it is a mistake to have two coming on together, both of which hang on a murder. We are always glad to meet Miss Kavanagh, and "Phillis and Corydon" is very bright. The article on "Fanny Burney" is too slight and too short, and, besides, no one should write upon that subject without having read the old *Quarterly* article. "Nelly's Valentine" is a charming little sketch, but our authoress should not forget the colour of her heroine's eyes, especially when she makes so much of them.

There is something—not everything—light, and so to say, Mayish in *B'ackwood* this month, as though bright weather had had its influence upon the pen.

Now there are "Thoughts about British Work-men," a heavy subject generally, but here you have political economy daintily interested, and dressed up with a beautiful personal reminiscence, and with an essay on Dickens and his influences. The writer holds that Dickens is responsible for a good deal of malignant sentiment about the working man, which has done a great deal of harm to everybody, but most of all to the working-man himself. Ultimately he calls for right laws on trades-unions, and combinations, and the expression of a righteous public indignation concerning "agitators" and "fomentors of discord." We have a good instalment of the "Dilemma," which promises to be one of the best of East Indian tales, and a delicious conversation "In a Studio." Who will not enjoy the latter? Its thorough literary tone and flavour are simply charming. We should have said that no one living could write like this. There are good papers following, on Bits and Rearing Reins, and on Art in May, but the latter is a little too hard on the artists, from Millais down to—well, never mind, although we were going to say Frith—there, we have said it. Surely some artist must have written this? We have next France and Germany, "Polar Exploration" (remarkably good), and "Banking and Mr. Goschen's Bill." The last-mentioned article will not be read with pleasure by everybody, but there are readers who know that some of the soundest currency articles appear in *Blackwood*, and there are politicians who know that the Conservatives only will give free trade in currency, which has always been one of their strong points.

"Sylvanus Urban" has produced the best number of the *Gentleman's Magazine* that has been produced for a long time. The instalment of "Dear Lady Disdain" is very good; Mr. McCarthy never wrote better. What will be said of Mr. Robert Buchanan's "Peepshow: or, the Old Theology and the New"? Here we have, in Vanity Fair, the modern preacher, with the old theology typified by an old showman, who takes the company through the history of the world as given in the Bible—Adam and Eve, and the Fall, Cain and Abel, Noah, and the Deluge:—

My bell I ring; I pull a string,
And each appears, the old showman adding after
each scene—

And this is true, God wot.
Then a child—the type of the new theology—asks simple questions, and all the children will have, not these tales, but the Christ of to-day; but no account will give an idea of the originality and cleverness of this poem. An extract may:—

But to conclude this Peepshow good,

You Heaven and Hell shall see:
The shining things, with spangled wings;
Who smile and sing so free;
The crew of shame, who in hell flame
Complain eternally!

My bell I ring; I pull a string;

And you them both may view—

The blast on high, the curse who cry:—

And this, God wot, is true.

A CHILD.

How can they bear, who sit up there
In shining robes so gay,
From Heaven to peer, without a tear,
On those who scream and pray?

SHOWMAN.

Why, those who burn had, you must learn,

As fair a chance as they—

But Adam's fall doth doom them all

Upon God's judgment day.

I thus conclude with moral good,

Not soon to be forgot;

And you must own what I have shown

Is dreadful truth, God wot.

A LITTLE BOY.

O look at him, that Showman grim,

A frown is on his cheek:

Come away quick, for I am sick

Whene'er I hear him speak!"

In "An Evening with Captain Boyton," the captain tells, in American vernacular, the tale of his own strange and eventful life. Mr. Lucy gives us a clever and drastic sketch of the "Member for Stoke," and there are articles on Smollett and on the "Prince of Wales in India," besides others.

Mrs. Oliphant is giving us, in this month's *Macmillan*, a splendid sketch of Savonarola in connection with the convent of San Marco. Miss Hill is following in the footsteps of her father in "Homes for the Homeless," advocating the boarding-out system for pauper children, which has hitherto been very successful. We can well imagine one of these waifs as he exclaimed, "What a lucky boy I am! When I was in the workhouse I had nobody belonging to me; but now I have a father and a mother, two brothers, and a sister and (as a climax) an uncle in New Zealand." We are glad to see an English resident giving us his experience of gentlemen emigrating to Virginia, and that the experience is a favourable one. Sir Bartle Frere, who is the best authority upon this subject, writes

hopefully of the Sultan of Zanzibar's visit to this country, anticipating that we may be able to secure no little good from it. The other articles in the magazine are on "English Banking," "Elementary Education in Italy," and "Lord Shelburne."

Mr. Banks is keeping up the story of the "Manchester Man" in *Cassell's Family Magazine* with remarkable vigour. In this section the Peterloo Massacre and its results are given. Thanks to a "Practical Man" for the article on Food for Bone and Brain, recommending greater use of oatmeal in food, in which we thoroughly agree; but what English servant can cook it properly? There are always good practical papers of this kind in *Cassell*. There is one on "Kitchen Requisites" this month, another on Dress, another on House Cleaning, and still another on Cooling Drinks. The Quiver has its two good tales, with papers of a religious character of fairly good order by Dr. Hanna, on "David in the Wilderness," the Rev. T. M. Morris on the "Sacred Last Words of the Lord Jesus," Mr. Hitchens on the "Triplets of the Bible," and a fresh paper by Prebendary Jackson on the "Arch of Titus."

In *Good Words* the reader will find another paper by Mr. Hawes on "Hearing Music," as suggestive as anything that Mr. Hawes has written. Mr. Samuel Smiles gives a good ending to Robert Nicoll's life, Dean Stanley a paper on the "Early Christianity of Northumbria," and there is also a short sermon from the late Dr. Macleod. Of course the two tales are going on. In Dean Stanley's paper there is an anecdote which we should like to quote:—

I was delighted, some years ago, to find, when I visited the vicarage of Jarrow, that a copy of all these works had been presented as a heirloom to the vicarage, not by a Churchman, not by a Roman Catholic, not by an antiquarian, but by a Nonconformist, and not only by a Nonconformist, but by one who of all Dissenters one would have supposed would have had the least sympathy for the strange theology of Bede, or for the old forms of the ancient Catholic Church which he professed. It was the gift of a Quaker—of a member of the Society of Friends. I know not his name, but I would render all honour to that excellent Christian Society, which always has been forward to render all honour to goodness and wisdom wherever found, in spite of all its differences, whether from the Venerable Bede or us."

How well the author of "Schonberg-Cotta" can throw herself into times past! This she does with great success in "Conquering and to Conquer," in the *Sunday Magazine*. The same journal gives us also a good paper by Dr. Lindsay, on "Religious Life in the Fourteenth Century." But what is best this month is the conclusion of the admirable little tale of "Little Spooney," the beginning of another tale of "Janet Mason's Troubles" (both these, as we know, are just the things for children), and Mr. Page's first paper on "Criminal Life"—the "Way to Prison." A short time ago Mr. Page—we beg his pardon—was in the St. Pancras Workhouse, and he is now going from "Deep to Deep," beginning in the neighbourhood of Drury-lane, which he sketches very vividly, showing how people get on the way to prison. In the course of his sketch Mr. Page says:—

And what of the children born and reared among such conditions as these? Their tender childhood is nothing but a training for crime. The moment they can be made helpful, they are enlisted, and so, verily, are on 'the way to prison' from their birth. This is the most touching, the most terrible aspect of the subject. Even mothers who have passed through all the phases of criminal life, from 'lending a hand' to 'doing a smash on their own hook,' as they would put it, have, when reflection has come to them in prison, implored those who had unsuccessfully tried to aid and to save them to save their children, and by well-calculated schemes have been influential in leading to the recovery of the children from those who were already making use of them in their nefarious callings. Should not the State and the Christian Church take a hint from this, and deal a more decided blow than they have yet done at the existence of a criminal class, by securing measures absolutely to separate the parents from the children?"

Thanks to the writer, and a good writer it is, for the article on "Old Fashioned Flowers" in *Sunday at Home*, and thanks to the editor for the engraving of the flowers. Why do we think there are none like them? Because they belong to the flowers of our youth, when the peaches and plums and gooseberries, even if they were sour, tasted better than anything does now. Dr. Stoughton has given us an interesting account of a visit to Eiselenben, and we have an original tale in the "Orphan of Karinska." Every one will read with interest "Bishop Cotton in Camp." By-the-bye, Mr. Newman Hall is contributing "Short Sermons for Children" to this journal; to which we call especial attention.

"Honour to the dead"—so we select first, in the *Leisure Hour*, the late Mr. Timbs's article on "The Palaces of Old London"—genial, chatty, full of curious information, as everything was that our old friend wrote. Next let us note, as worth a special

reading, Dr. Rimbaud's "Fathers of the Piano-forte." There is a good brief article on "International Arbitration," which ought to be reprinted in the *Herald of Peace*. The other contents of this journal are an article by Mr. Kingston on "Ports-mouth," "Household Things Wanted," "Centenarians," and "London Board Schools," &c. We hope the boards will attend to such a hint as the following—

"The school boards should see that their visitors act with prudence and tenderness, and they should obtain power to deal equitably with cases which would involve hardship if dealt with according to the mere letter of the law. If this is not attended to, there will be diffused among the working classes a sense of unfairness and wrong, which may interfere seriously with the success of their great work."

We have received, besides the above, but too late for notice this week, the *Victoriz Magazine*, *Aunt Judy's Magazine*, *Hardwicke's Science and Art Gossip*, the *Cottager and Artisan*, and that cheapest and best of all dress journals for ladies, *Myra's Journal of Dress and Needlework*.

BRIEF NOTICES.

Preludes. By A. C. THOMPSON. With Illustrations and Ornaments by Elizabeth Thompson. (H. S. King and Co.) A chaste and delicate fancy, a delicious sense of the music of words, and an air of repose resulting from perfect, patient finish—these are the main characteristics of the verses in this volume. Strength and vigour they do sometimes lack, and sometimes the initiative suggestion prolongs itself too certainly through the whole reach of the poem. But this is true only of one or two of the longer pieces; a few of the sonnets and shorter poems are truly exquisite. Nothing could well be finer than "The Song of the Spring to the Summer":—

"A Poet of the time to be,
My conqueror, I began for thee;
Enter into thy poet's pain,
And take the riches of the rain,
And wake the perfect year for me."

And if thy thoughts unfold from me,
Know that I, too, have hints of thee,
Dim hopes that come across my mind,
In the rare days of warmer wind,
And tones of summer in the sea.

And I have set thy paths, I guide
Thy blossoms on the wild hill-side,
And I, thy bygone poet, share
The flowers that throng thy feet, where'er
I lead thy feet before I died."

"The Autumn" is very beautiful, and is full of the tints of the season; perhaps the strongest and most original of all is "A Letter from a Girl to her own Old Age," where the conceit is lost in the pathetic simplicity of the movement. The sonnet, "My Heart shall be thy Garden," is simply perfect. We do no need to characterise Miss Thompson's drawings here rendered in wood. They have the graceful naturalness which we have hardly met with in wood since Millais abandoned it. Especially would we note those at pp. 34 and 48—the landscapes, however, seem to us somewhat to lack colour and depth. It is altogether a choice little book, which not a few will welcome and find delight in—the more especially that the publishers have done their part well as respects printing, binding, &c.

The Wedgwood Handbook. A Manual for Collectors; treating of the Marks, Monograms, and other Tests of the old Period of Manufacture. Also including the catalogues, with prices, obtained at the various sales, together with a glossary of terms. By ELIZA METEYARD, author of "Life of Wedgwood," &c. (George Bell and Sons.) At the present time, when so many are interested in collecting specimens of the famous Wedgwood ware, Miss Meteyard has done good service by putting into a well-arranged and comprehensive form all needful practical directions in reference to it. An active industry of collecting is still maintained. She tells us that "The energy of collectors is unceasing. They inquire at the cottage doors; they make their way to home-steads and ask to look at any old English wares the owners may possess. No place is too remote or too unlikely for this search. Even the cottages on Dartmoor have been visited, and, as we understand, not in vain. In the first dawn of the renaissance of Wedgwood's works, collectors bought cheaply, and often in the strangest places. Mr. Barlow saw his well-known Etruscan inkstand amid the dirty odds-and-ends of a waste dealer's stall in Salford. Enquiring the price, the mistress said 4d. For this sum he bought it, and received 5s. for the same piece at the sale of his collection in May, 1869. M. De La Rue bought his basaltes copy of the Somnus, or "Sleeping Boy," from a small dealer for 5s. He

"valued the work at 120*l.*, though it realised but 27*l.* at the sale of his collection in November, 1866. Not long ago an enthusiastic collector saw a fine dessert-dish in the window of a confectioner's shop in Sidmouth. Entering, and eyeing it fixedly, the mistress supposed that his business related to the buns it held. 'Do you want one, or more, Sir?' she asked. 'All the buns, and the dish into the bargain, if you please.' So it was bought at a handsome price." And, as in most cases, there is great danger of deception, unless one is well acquainted with marks, &c., therefore, Miss Meteyard gives the following cautions:—

(1.) Never make purchases in what are called "sales of china" in provincial towns, though genuine and respectable sales of household goods often contain objects of merit. (2.) Avoid the purchase of cameos, bas reliefs, vases, and other pieces in jasper, of which the blue has a vulgar brightness, or is over dark, and of which the reliefs are chalky. (3.) Be suspicious, too, of black medallions, which are dull looking, and without polish. And in purchasing of dealers and others, place yourselves only in the hands of those who are known for probity and fairness. The advice, too, of a friend who has some knowledge of the subject is always advantageous."

To this we should add another advice to those who may be smitten with a passion for Wedgwood ware—Get Miss Meteyard's handy book and carefully study it before making extensive purchases.

An Examination of the Alleged Discrepancies of the Bible. By JOHN W. HALEY, M.A. (London : Dickinson.) This book is a very useful compilation of the explanations that have been given of those passages of Scripture which are supposed to conflict either with other passages, or with other teachings of the Bible. It does not at all enter upon other and much more important difficulties, in comparison with which these are almost obsolete; difficulties which arose out of the attempt to bring Scripture into perfect harmony with science, history, and philosophy. Of course these difficulties cannot be tabulated, or presented in parallel columns—glance suffices for the comprehension of them. The writer keeps within the Bible itself, and deals only with cases in which the Bible is, or seems to be, inconsistent with itself. Most difficulties of this kind are indeed imaginary, and vanish at the touchstone of sound criticism. As soon as they are fairly presented side by side as our author has presented them, the solution of the difficulty is half accomplished. The book is one rather for reference than for continuous reading. The only complaints we are inclined to make of it, are an over-anxiety to reconcile very unimportant discrepancies as if the credit of the Bible required such reconciliation—and a harsh and somewhat intolerant tone towards those whose theory of inspiration is less stringent than that adopted by the writer.

Only a Dandelion, and Other Stories. By the Author of "Stepping Westward," &c. (Ward, Lock, and Tyler.) This is a collection of simple, gracefully-written stories, which make no great pretension, but are likely to be favourites with young people. "Anna and Emily" is very good, and there is some humour and fancy in "Literary Characters." The little volume is well illustrated and very neatly got up so as to be suitable for presentation.

Sunbeam Willie, and Other Stories. By Mrs. G. S. REANEY, author of "Waking and Working," with three illustrations. (Henry S. King and Co.) This is another little volume of the same class—perhaps it has more literary character than the other. The author has some pathos, considerable powers of description, and clearly knows well the poorer classes of our great cities, with whom these tales are concerned. She can make her character-sketching tell powerfully in the direction of example, and her little volume may be safely recommended as a gift-book for the young. The "Sermon in Baby's Shoes" has a fidelity and pathos of its own.

The Door without a Knocker, and Other Tales. By Mrs. PROSSER, author of the "Cheery Chime of Garth," &c. (Religious Tract Society.) Mrs. Prosser has a fine domestic spirit, and a power of discriminating character. She also can reconstruct a past period by a few touches. The present volume—a very beautiful one—contains one gem of a story—"Blind John Netherway"—which has here and there such fine touches that we cannot conceive why it should have been put last. In construction, perhaps, it is surpassed by the tale to which the place of honour is given; but we have derived most delight from it. Miss Cammidge in this first tale is well done, and so are some of the other characters. We can cordially recommend the volume to the young folks, as pure, instructive, elevating. The pictures too are very good.

Obituary.

MR. ALFRED ROOKER.

We regret to announce the untimely death of Mr. Alfred Rooker, of Plymouth. With his wife and two daughters he had been travelling in the East. While in Egypt he was knocked down by fever, but the travellers afterwards proceeded to the Holy Land. It appears from a telegram received from Beyrouth on Friday, and since confirmed, that Mr. Rooker was suddenly struck down by sunstroke while journeying from Damascus to Beyrouth, accompanied by his wife and daughters. This event has caused wide-spread regret throughout the western counties, where Mr. Rooker was well known and much respected. He was the head of an eminent firm of solicitors at Plymouth in large practice. "Mr. Rooker (says the *Western Daily Mercury*, to which paper we are indebted for the facts referred to in this notice) worked with assiduity in all the public and private relations of life. He was from education and conviction a hearty and an earnest Liberal, and was associated with his political friends in all their work, giving them the aid of his intelligence and highly practical mind." He was persuaded in 1871 on the retirement of Sir Robert Collier to contest Plymouth, but the Liberal Churchmen of the borough preferred the Conservative Mr. Bate to Mr. Rooker the Dissenter, and the latter failed to secure the seat by 242 votes. This was the only occasion on which Mr. Rooker ever attempted to enter Parliament, though his name had been favourably spoken of in connection with several constituencies. Mr. Rooker was an able speaker, forcible in argument, rich and abundant in illustration, extensively read, and possessing vast information and a good memory, which enabled him to draw upon his mental stores at a moment's notice. He was associated with Sherwell Chapel, Plymouth, of which the Rev. Charles Wilson is the present pastor, and was the superintendent of the Sunday-school there. He was a large donor to all the works connected with his own church, and to schools, colleges, and hospitals, and there is not an evangelical denomination in the town and neighbourhood, far and near, that will not regret his death. Since 1851 Mr. Rooker has been an alderman of Plymouth, and was active in various ways in promoting the local interests of the town. He has twice been mayor, the last time in 1874, when the Prince of Wales opened the new Guildhall, and was Mr. Rooker's guest on the occasion. In the notice referred to, the *Western Daily Mercury* says:—"We miss from our circle a genial and a happy face, a warm and kind friend, a public-spirited citizen, and a man estimable alike in all the relations of life. He leaves a widow and two daughters to mourn their irreparable loss."

THE REV. JAMES MURSELL.

We greatly regret to announce the death, at the comparatively early age of forty-five, of the Rev. James Mursell, of Newcastle-on-Tyne. He was the eldest son of the Rev. James P. Mursell, of Leicester, associate and successor of the celebrated Robert Hall. After a ministry of nearly fifty years in the same congregation, the father still survives, to a green old age, and has long had the happiness of watching the usefulness and success of his two sons, James and Arthur, of the former of whom he now mourns the loss. As our readers know the younger son, celebrated both as preacher and lecturer, is settled in the South of London. The subject of this notice, soon after leaving school, abandoned his prospects of advancement under Mr., afterwards Sir, S. M. Peto, and decided on entering the ministry. After finishing his college course at the Baptist College, Bristol, under Dr. Gotch, he was called to the charge of the Baptist church at Kettering, Northamptonshire, vacated by the removal of the late Rev. W. Robinson to Cambridge. Here the next seventeen years of Mr. Mursell's life were happily spent, in the quiet of a rural pastorate. It was not long (says the *Bradford Observer*, in an excellent sketch from which we largely borrow) before Mr. Mursell became a power among the churches of his own denomination in Northamptonshire. His presence was ever welcome, his sympathy sure, his counsel judicious. He was a helper in difficulty, a peacemaker in strife, the friend of all. The congregation under his care largely increased, a new and commodious chapel was built; and though, after a pastorate of seventeen years, he felt it right to obey the call to a position of more commanding influence, his visits to the county and the town where these years had been so happily spent were very frequent, and always hailed with peculiar delight. In January, 1870, Mr. Mursell removed from Kettering at the invitation of the Hallfield congregation, Bradford, to succeed the Rev. Jonathon Makepeace, their first minister, who had resigned through ill-health. The high mental and moral qualities of the new pastor soon became recognised, not only in his own congregation, but throughout the town. To those who had opportunities of knowing him best he was at once endeared by the kindly simplicity of his nature, his high-minded sincerity, and his anxious desire to be useful in the highest sense to all within his reach. Unfortunately, his health soon and frequently failed during his residence in Bradford; it is no secret that some in the congregation, perhaps impatient of the interruption in ministerial service, perhaps unable to appreciate the finer qualities of their pastor, became restless and dissatisfied; and although strong in the affection of the people generally, Mr. Mursell thought it wise, in the hope of

improved health, and for the sake of preventing threatened disunion, to accept a very cordial invitation which reached him from the church in Bewick-street, Newcastle-upon-Tyne. Hither he removed in the summer of 1872, and here his ministry—too brief, as it appears to us—has reached its close. Not long after his settlement in Newcastle, the religious feeling of the town was stirred to its depths by a visit from Messrs. Moody and Sankey, who had not then become famous. Mr. Mursell threw himself very heartily into their work, and believing it to be Divine, vindicated it in a memorable speech delivered in London a year ago. At the recent autumnal meetings of the Baptist Union, held at Newcastle, Mr. Mursell acted as chief host of the assembly—with what generous, self-forgetting kindness many will always gratefully remember. Through the winter he was able to perform his ministerial duties with even unwonted energy, but the effects of a cold, caught in the week before Whitsuntide, soon laid him prostrate. On Whit Sunday, May 16, he was present for the last time with his congregation at Newcastle, but as a listener only; and his latest effort was a letter to the churches on a subject in which he had long been intensely interested—the training of young converts. This was read by another minister on his behalf at the Whitsuntide meetings of the Northern Baptist Association at South Shields, and will be, no doubt, published as the circular letter of that body. Mr. Mursell's appearances as an author have been only too few. But the power of such a life as his has been in deeds rather than in words, and his best memorial is in the hearts of those who mourn a true pastor and a faithful friend.

Mr. Mursell leaves a widow and nine children unprovided for, and we trust that the appeal made on their behalf elsewhere will not be made in vain, in memory of one who was a most devoted and large-hearted minister of the Gospel.

Miscellaneous.

THE ALEXANDRA ORPHANAGE.—Saturday next will be a gala day at this admirable institution. At four o'clock the Princess Mary Adelaide Duchess of Teck has promised to be present at the examination of the children, the distribution of prizes and gifts, and the presentation of purses on behalf of the charity. We may remind our readers that a purse of 5*l.* 5*s.* will secure a life vote for the charity, as well as the opportunity of being present on this interesting occasion. Twelve infants, orphans, were elected on the 20th, which brings up the total number to 131, who are entirely dependent for their support on public benevolence.

THE TIPPERARY ELECTION.—The Irish Court of Common Pleas gave judgment on Thursday in the questions raised on the Tipperary election. Justices Lawson, Morris, and Keogh, held that Mitchel was disqualified, because he was an alien and had been convicted of felony; that Mr. Moore was the only qualified candidate before the constituency at the last election, and therefore was entitled to the seat. The court directed that the respondent, who interposed in the matter, should bear the costs of the proceedings. The Chief Justice was not present, having been for some time prevented by ill-health from taking part in the business of the court.

HOSPITAL SUNDAY.—The council of the fund have fixed June 13 for its third collection. The Right Hon. the Lord Mayor, alluding to the progress of the movement, states that the collection of last year exceeded that of the previous one, and that the number of churches and places of worship in which collections are made has steadily increased, the total number now being upwards of 1,300. Very few clergymen had declined to co-operate, and of those some had alleged reasons of weight and others of necessity—such as their churches or chapels being closed for repairs—for abstaining from the present from uniting in the work. The principles of distribution have been revised, and in some respects improved, and satisfaction, it is believed, has been given to the majority. A great and permanent benefit will thus result to the Hospital Sunday Fund. The organisation of the council, too, and its relation to those from whom it springs, has been so defined as to give to the fund a constitution directly representing those who have associated themselves in this noble work of mercy to our sick poor.

THE BRIGHTON AQUARIUM AND THE SUNDAY QUESTION.—Two deputations have waited on the Home Secretary during the past week on the subject of closing the Brighton Aquarium on Sundays, in consequence of a recent legal decision. The first, consisting of gentlemen connected with the company and a number of M.P.'s, asked that the Act under which the conviction took place might be repealed. Mr. Cross, while expressing himself as personally favourable to the pursuit of rational enjoyment on Sundays, said that the Government must take time to consider the question, and that in the meanwhile he was advised that he has power to remit such penalties as that recently claimed in the case of the Brighton Aquarium. To the other deputation, headed by Lord Shaftesbury, deprecating the opening of such places as the aquarium and places of amusement on Sunday to suit the views of idlers, the Home Secretary replied that, though he was favourable to the working-classes having innocent recreation on Sunday, he had great objection to see other people forced to work in order to enable

them to enjoy that recreation. In response to a question from Sir G. Bowyer in the House of Commons on Monday, Mr. Cross said, the Brighton Aquarium Company had consented to open the institution on Sundays simply as a scientific institution, though money would be received at the doors. The question to which the hon. baronet referred would be tried immediately before a court of justice, and, according to the judgment pronounced, the Government would take such action as they might deem right. He did not think the case was one in which penalties ought to be inflicted, and so far as he had the power he should take care that they were not enforced. Sir G. Bowyer asked whether the aquarium might be opened as a place of amusement. Mr. Cross said that is precisely the question a court of law will have to decide.

Gleanings.

A doting mother being satisfied that her child merited flogging, insisted on its taking chloroform first.

A lover of good coffee entered a grocery recently, and holding up a handful of ground coffee from a big can, he inquired: "Are there any beans in this coffee?" "No, sir," promptly replied the grocer. "How do you know?" asked the man. "Because I was out of beans and had to put peas in!" was the answer.

MODERN CHEMISTRY.—The beautiful simplicity of chemical terminology is strikingly exhibited in a paper by M. Hoydnek in a late issue of the "Annals of Chemistry," on orthoamidotoluene-parasulphonic acid. The author deals with introthobromo-toluene-para-sulphonic, amidortho-bromotoluene-para-sulphonic, and tribromotoluene-parasulphonic acids in the same paper.

INDIARUBBER SIDEWALKS are coming into fashion in America. The first experiment was made in Danville, Iowa, where three hundred yards were put down on one of the principal streets. All the boys in the place ran over it, but there was no noise. The plan for using indiarubber for this purpose is regarded as most economical seeing that as the town extends it will only be necessary to stretch out the material of which the side-walks are composed.

LADY HELPS.—Mrs. Crawshay, of Cyfartha Castle, has five ladies in her service—they fill the places of upper housemaid, dairymaid, cook, lady's maid, and kitchenmaid. Thus they form a society by themselves, and are able to keep their own circle select. Their "mistress" can enjoy a change from the boredom of the upper classes in conversation with these helps, and is not ashamed to share the dusting when she has such a companion.—*Church Herald*.

A KNOWING DOG.—There is said to be a remarkable dog which goes by the name of "Minos," and which, after making the tour of Europe, has come to London. This wonderful animal, we are told, "by means of a double alphabet of separate letters writes words; he also displays his thorough efficiency in the four first rules of arithmetic—addition, subtraction, multiplication, and division." Further, it is stated, "Minos" is able to trace a likeness between photographs and the subjects they have been taken from, and "his sleight of hand equals, if it does not surpass, that of the most expert conjuror."

RED SOCKS.—Mr. Hart Dyke, the Conservative Whip, has been laid up by, and is indeed still suffering from the effects of, a sharp attack of inflammation and painful blistering of both feet, caused by wearing some new socks with bright red stripes. This attack explains his absence from the House of Commons since its reassembly after the holidays. Just after wearing the socks Mr. Dyke went to Scotland, and the symptoms became so severe that he was confined to his couch for several days. He has, however, been enabled to return to London, and is making rapid progress towards convalescence, and it was believed that he would be able to resume his duty in the House on Monday last. The public were led to believe that the use of poisonous dyes for socks, which caused much trouble to many people some little time since, had been abandoned, but it would seem that poisonous socks have once more come into the market.

A COMICAL MISUNDERSTANDING.—A remarkable instance of the remarkable commonness of surnames has just been brought to light in the *Spectator*. Mr. Henry Richard in his speech on the St. Albans' Bishopric Bill, ridiculed the so-called liberality of certain bishops in relinquishing 500/- a year of the income of their successors, and said that he was reminded of an inscription on a bridge which ran as follows—

Mr. Brown, of his great bounty,
Built this bridge at the expense of the county.
This couplet, which is very old, or thought to be so, was quoted by the *Spectator* in a leading article, whereupon a gentleman signing himself David A. Brown wrote a fiery reply to the editor from the Gresham Hotel, Liverpool. Treating the matter *a strieu*, he stated that the cost of the bridge was defrayed by himself and not by the county, and that he paid 3,800/- for it, and he called upon the *Spectator* to make this clear, as "as your couplet is calculated to injure me, not only in my own county, where I have a chance to set matters right, but in London where it is almost impossible." Of course our contemporary disclaimed any such idea, and ventured to remark that Mr. Richard was the responsible person and that the couplet was very old. Mr. D.

A. Brown is, however, very far from pacified. He objects to the "flippant dismissal of the subject with a joke about animosity towards a myth." There is a Liverpool paper which has been "facetious" at his expense and he asks the *Spectator* to withdraw. That journal responds:—"We never made any charge or 'took any position' against Mr. Brown, and cannot, therefore, withdraw from any. Mr. Richard's couplet, reported in twenty journals besides our own, which we believed (mistakenly) to be at least a hundred years old, made a charge, which, however, was never endorsed. We have no doubt that Mr. Brown's account of the facts is quite correct, but have no knowledge at all of the matter except what his statement gives us."

AS IT IS.

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—

"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practical adulteration satisfactory." Feb. 19, 1874.

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly pure, and free from the usual artificial facing: the quality being equally good, & the tea serve no useful purpose, but render practical adulteration satisfactory.' Feb. 19, 1874.

A. H. HASSALL, M.D.

HOLLOWAY'S PILLS AND OINTMENT.—When the weather is changeable and treacherous it is necessary to be very watchful for the first signs of illness. Pains in the back and limbs, headache, neuralgic symptoms and sore throat, are some of the first indications of cold having been taken. They should be at once attacked by these remedies, and they will soon disappear under their use. Allowed to continue unchecked, it is impossible to foresee the ultimate consequences. Fevers may develop themselves, inflammation of the lungs and other formidable diseases may arise, entailing much suffering and danger. All these may be arrested by a timely resort to these never-failing medicinal agents, which are within the reach of all, rich and poor.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Stedman-Philips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13*sd.*, 2*s.* 3*d.*, and 4*s.* 6*d.* Of all chemists, or a large bottle sent for 5*s.* P.O.O. by the Proprietor of Stedman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

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THE Rev. J. C. HARRISON has REMOVED from Gordon Street, to 66, REGENT'S PARK ROAD, N.W.

To save trouble at the Post Office, he begs his friends to note his new address.

THE REV. JOHN COMPSTON, of LEEDS, Editor of "Lancashire Sunday-School Songs," &c., has REMOVED from Grove House, Burmantofts, to MALVERN TERRACE, BEESTON HILL, LEEDS. Though declining for the present the responsibilities of a pastoral charge, he is open to supply vacant pulpits.

THE Rev. W. A. O'CONOR has repeatedly requested the EDITOR of "The Guardian" to quote a single passage in justification of the term "twisted," applied to his writings on Dec. 27, 1871.

H. R. H. PRINCESS MARY ADELAIDE DUCHESS OF TECK having graciously consented to preside at the EXAMINATION and DISTRIBUTION of PRIZES and GIFTS to the CHILDREN, to take place at the ALEXANDRA ORPHANAGE, HORNSEY RISE, on SATURDAY AFTERNOON, June 5, commencing at Four o'clock. Ladies intending to present prizes will please to signify their intention to do so previously, when tickets shall be forwarded to them; as admission can only be by ticket, application should at once be made at the office of the charity. CONTRIBUTIONS ARE VERY URGENTLY NEEDED.

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